THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—*1 Tim.* iii. 15.

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ST. LUKE THE EVANGELIST'S DAY, OCT. 18.

Luke, the beloved physician, and Demas greet you.—*Col.* iv. 14.

Demas hath forsaken me, having loved this present world—only Luke is with me.—2 *Tim.* iv. 10, 11.

Two clouds before the summer gale
  In equal race flit o'er the sky :
Two flowers when wintry blasts assail,
  Together pine, together die.

But two capricious human hearts—
  No sage's rod may track their ways,
No eye pursue their lawless starts
  Along their wild self-chosen chase.

He only, by whose sov'reign hand
  Even sinners for the evil day*
Were made—who rules the world he plann'd,
  Turning our worst his own good way ;

He only can the cause reveal,
  Why at the same fond bosom fed,
Taught in the self-same lap to kneel
  Till the same prayer were duly said,

Brothers in blood and nurture too,
  Aliens in heart so oft should prove ;
One lose, the other keep heaven's clue ;
  One dwell in wrath, and one in love.

He only knows,—for he can read
  The mysteries of the wicked heart,—
Why vainly oft our arrows speed
  When aim'd with most unerring art ;

While from some rude and powerless arm
  A random shaft in season sent,
Shall light upon some lurking harm,
  And work some wonder little meant.

Doubt we how souls so wanton change,
  Leaving their own experienced rest ?
Needs not around the world to range ;
  One narrow cell may teach us best.

Look in and see CHRIST's chosen saint
  In triumph wear his Christ-like chain ;
No fear lest he should swerve or faint ;
  "His life is CHRIST, his death is gain."

Two converts watching by his side,
  Alike his love and greetings share ;
Luke the beloved, the sick soul's guide,
  And Demas named in falt'ring prayer.

Pass a few years—look in once more—
  The saint is in his bands again ;
Save that his hopes more boldly soar,
  He and his lot unchanged remain.

But only Luke is with him now :
  Alas ! that even the martyr's cell,
Heaven's very gate should scope allow
  For the false world's alluring spell.

'T is sad—but yet 't is well, be sure,
  We on the sight should muse awhile,
Nor deem our shelter all secure
  Even in the Church's holiest aisle.

Vainly before the shrine he bends,
  Who knows not the true pilgrim's part ;
The martyr's cell no safety lends
  To him who wants a martyr's heart.

But if there be who follows Paul
  As Paul his LORD in life or death,
Where'er an aching heart may call,
  Ready to speed and take no breath ;

Whose joy is to the wand'ring sheep
  To tell of the great Shepherd's love ;
To learn of mourners while they weep
  The music that makes mirth above ;

Who makes the Saviour all his theme,
  The Gospel all his pride and praise—
Approach : for thou canst feel the gleam
  That round the martyr's death-bed plays.

Thou hast an ear for angels' songs,
  A breath the Gospel trump to fill,
And taught by thee the Church prolongs
  Her hymns of high thanksgiving still.

Ah ! dearest mother, since too oft
  The world yet wins some Demas frail
Even from thine arms, so kind and soft,
  May thy tried comforts never fail !

When faithless ones forsake thy wing
  Be it vouchsafed thee still to see
Thy true, fond nurslings closer cling,
  Cling closer to their LORD and thee.

KEBLE.

* The LORD hath made all things for himself, yea, even the wicked for the day of evil.—*Prov.* xvi. 4.

SCENES IN REAL LIFE.

THE EVENING SCHOOL.

"It shall come to pass that at evening time it shall be light."

SHALL we go to-night to the adult school ? It is Thursday evening—the last Thursday in the year. We will not mind the state of the roads, though bad as they generally are at this season, they are now worse than usual, owing to strange alterations, diggings down, and heapings up—and still more to the snow, and thaw, and frost of the last four-and-twenty hours. We will not regard it—hazy and misty as it is, it is yet moonlight, and we have but a little way to go. The school is near, and that is as it should be : the lambs of the flock should be folded near to their shepherd's dwelling. The room, for we use the children's school-room on these occasions, is prettily shaped, long, and not too low. It looks well now, as the dark shadows dance on the wall and floor, thrown by the bright fire from the heavy boughs of ivy and holly, with which the boys dressed the room before their Christmas examination.

The grate is so broad, and the fire is piled so high, that the blaze deadens the light of the half dozen slender candles that are ranged along the desk. Those candlesticks, by the way, are worth your seeing.

Hand us one of them, William ; they are your making, I know, and do credit to your ingenuity. The fact was, you see, that when first our evening school was established, and for some time after, day-light continued until eight o'clock, and when the first autumn evening closed in suddenly, we were not prepared for it. Candles were to be bought at the shop below, but candlesticks we had none. "I can make some in one minute, Sir," said our little pale friend yonder ; so away he ran down to his father's workshop, chose in a minute four or five square bits of board, and stuck into the middle of each three large nails, between which we insert the slim candle. I was much amused when I saw them first ; they struck me as being so entirely characteristic—displaying at once poverty and ready wit. But I think we have stayed here too long, the women in the girls' room are waiting for us. William has gone on before ; he has lit our candles, and there he is ready with his bow and smile to do any service for either of us. I cannot help seeing that, with all the pains I take, I often fail to impress on the minds of my elegant neighbors the possibility that here in our forest may be found specimens of the best natural good breeding.

I wish I could introduce them to this little friend of mine : who, lame as he is, for he has always been a delicate boy, and is troubled with rheumatism, poor fellow ! yet waits upon each of us with candle, snuffers, stools, and books, almost without our asking him. I wish they could see his constant readiness, and hear his gentle, pleasant voice. I think they must agree with me, that he is fully possessed of that which, when we receive it from those we choose to consider equals, we call "politeness ;" but which we claim as a right, and only allow to be "civility," however gracefully it may be offered by those we deem inferiors.

But he returns to his companions, and we must set seriously to business. There is little to amuse during the next hour, for to confess the truth, in general our clever, (or to call them by their own apter term,) our *'cute* pupils are often inattentive, and our attentive as often stupid. We have no very regular plan, being, I believe, what a friend of ours calls "extempore teachers." Every one, except indeed she who is so happy as to hear the readers of the Testament, sits down with four or five pupils, and hears them stutter and stumble for a full hour over letters, or words, or sentences of one syllable. The description that a poor old woman here once gave us of her great-grandchild's improvement, often recurs to my mind as I listen to them: "She'll get the book," said she, "and she do *plunder*"—blunder perhaps she meant—"you would bless yourself to hear how she do plunder." In truth, so wearying is this hour, that I would on no account have brought you here as a visiter, but for the sake of introducing you to some interesting characters; and when the men come in, as they do with their good teacher at the end of the evening, to listen to his earnest and simple exposition, and to join in prayer, we will go a little apart, and I will give you a sketch of the history of some of them.

Amongst the men you will observe our old friend Isaac sitting at the top of the form, leaning over his Testament in deep attention to the passage which is to be the subject of explanation. He holds it close to the low candle, and nods his head as the verse is finished, with a smile of joy that tells how he also has arrived safely over all difficulties at its conclusion. Indeed Isaac is much improved, since the time, I believe, when he thought book-makers very unwise to trouble themselves and their readers with prosody ; for he said to his kind master, who had been a long while trying to make him acquainted with the various intents and purposes of commas, colons, and full stops; and who, having repeated his patient instructions over and over again, at last said, "Now, do you think you understand me ?" "Yes, Sir, but the worst of it is, whenever I come to a long word I *must* make a full stop where I would or no." We used to think Isaac very simple, but I believe we were mistaken. At any rate, "Godliness is profitable for all things," and amongst the rest, for improving the intellectual faculties. We used to think Isaac had a vacant look ; but now, though there is a placid and calm expression of content, there is also a shade of thought on his brow—and truly poor Isaac has enough to think of. His wages in the most prosperous times never amount to more than ten shillings a week. This week he has earned only four, and probably next week may earn none, and he knows that though of his six children not one is able to help him, and the two youngest are, as his wife told me yesterday, the one not two years old, and the other little better than ten months, yet his diligent and active helpmate must soon have her earnings lessened by attendance on a yet younger baby. But I never hear a word of complaint from either Isaac or Nancy : there she sits, a picture of well managing poverty, close by her great market basket, heavily filled with her richer neighbor's commissions, which she has brought safely thus far from town : and tired as she was, she made more haste than usual, that she might be in time for her Thursday evening lesson.—She takes great pains, and as Isaac teaches her at home, she improves, and is well satisfied with her improvement ; for she told me when she could with difficulty put three letters together, that her husband said she could "read quite pretty." Well, only one sort of learning is needful. Not many wise, according to this proud world's estimation, are called happy ; and thankful shall we be if these ignorant ones, and their teachers, are made wise unto salvation.

And there sits poor Dinah, with her thin, flushed cheek, hollow cough, and sparkling eye. She has sinned, and it is not for us to desire, that sin, even repented sin, be made to appear interesting. She has been a wanderer, so I will say no more about her, or only this ; there is now so much regularity in her behavior, so much humility in her deportment, that her silence leaves us in hope, for she tells us very little, that he whose gracious voice once said, "Neither do I condemn thee !" has breathed the whisper of peace to her troubled conscience, and has impressed her heart with the sanctifying command, "Go, and sin no more."

The two poor girls who sit next are sisters, and seem much attached to each other. Poor Anna and Elizabeth ! we saw them in deep distress this time twelvemonth. It was a stormy day in January when little Marian was sent to ask for something for her mother.

The child's passionate grief alarmed us, and as soon as we had sent her away, we determined to follow. It is not an unpleasant walk generally, but there had been snow and rain, and the stream had overflowed the bank, and ran in many small channels over the frozen foot-path. The hedges, and for this barren part of the world they are high and varied, were then quite bare of leaves, and so were the few shapely trees that grow thereabouts.

We overtook little Marian, for her burst of feeling had spent itself ; and she, pleased at the interest she excited by her account of her mother's illness—alas ! it was not an exaggerated one—had stopped at many a door on her way to tell her melancholy tale.

"You should have made more haste, Marian," we said, "there is no time to be lost." No, there was no time, not even for the few minutes that the thoughtless child had loitered. There are sad varieties in grief. We saw it in the sudden paleness that chilled the poor child's cheek, as the sound of wailing reached us from the low door, and a younger one burst it open with the wild cry, "Marian, mother's dead !" Oh ! I hear that shriek still. We saw it in the elder girl's agony of tears, and heard it in the poor father's low and often repeated prayer for help and comfort, as he sat on the low stool by the fire, his face covered with his hands, his head never lifted as we entered, and his body bent forward and slowly swayed to and fro. We heard it in the low and agitated tone in which the nurse strove to give comfort, and in the vexed and complaining cry with which the frightened children repelled her ; and most melancholy of all, in the wail of the new born infant—the unwelcomed one : a twin child, whose brother had forsaken it at the portal of life, and had entered into eternity alone.

O poor Amy ! hers was a sad funeral. We stood to watch it as it wound its dark way down the church-yard. The snow lay heavily on the tombstones, and the poor little children cried the more bitterly as they stumbled over the hidden graves, and felt through their scanty clothing the chillness of that gloomy winter evening.—There was the poor father, and his eldest son, come home from his work in Wales on that melancholy occasion. Then came Elizabeth and Anna. Poor things ! they showed feelings of strong affection then, that the rough usage of the world knows how to deaden. Both of them fainted that evening, and Anna's first question on her recovery was, "Poor father ! how are you now ?" Then there were the four younger girls two and two—sorry, but more terrified than sorry. The pretty flaxen headed boy, that his mother had loved so dearly, was too delicate for the long rough walk, so he was left at home, and so was the new-born baby ; but one more was there—the other infant, laid to rest in its dead mother's arms. Ah ! poor Amy ! it was indeed a sad funeral. They were very poor before, but Amy was a diligent and frugal manager, and her authority kept the children in place. Now I fear, poor as they were, they are yet poorer ; there is less regularity—less cleanliness—less subordination,—the loss of a mother, especially such a mother as Amy, is a sad thing. We are glad to be of what use we can to those two poor girls, for their mother's sake, and one at least of them well repays the interest we take in her.

And yonder is a genius. That pale, spare, mild looking man, whose appearance bespeaks such deep poverty ; he is a singular compound of ability, and want of useful sense in the every-day affairs of life. I am glad he is here this evening ; he does not often appear amongst us, but his absence would have prevented my describing to you one of the most remarkable households with which I was ever acquainted. Jaques—the melancholy Jaques, let us call him—can do every thing ; but some how or other, he gains by nothing.

He is a common mason, and though he was never regularly initiated into the further mysteries of his trade, yet he never hesitates to undertake any part of a building, from

"Turret to foundation stone."

He can talk about the orders of architecture, and plan rooms and design fancy doors and windows. He makes curious grottos of moss and shells, and arranges in them waxen figures, and birds neatly stuffed by himself. I have seen a bass viol, of which he has constructed every part, screws and all, himself ; and at that very time he was so poor that he could only afford to purchase one string at a time ; and I have heard him play on it music of his own composing. He can play on the flute too, and thinks he sings very well.

His wife, as warm-hearted a creature as ever lived, is in some respects an helpmeet for her husband. She sees and admires his talents, but cannot direct him how to turn them to any account.

She can sing to his music, and stand at the door of their cottage, on the top of the hill, admiring the beautiful scenery which spreads before them, but of making it clean and comfortable within, she has no idea. She will travel uncomplainingly at his side through storm and mud for miles, to hear an eloquent preacher—for they are both great judges of fine preaching : but she cares not, and he has by this time learnt not to care, for the comfort of a neatly ordered supper on their return home. There was bad management in that family in the first instance, and we need not refer to Butler's "Analogy" to know what evil effects proceed from bad causes.

Their unruly boys grew up rude and ragged to tease the untidy girl ; you may see them sometimes driving her down the steep garden, and she, being light of foot, will climb a tree or scale a wall to be out of their way. Oh they are a wild set !—in the meantime, probably, you would find the poor mother quite lifted above all terrestrial concerns, practising her husband's last new tune ; and she would be as pleased to see you, and welcome you as kindly in the midst of her littered kitchen, as if her room were as orderly and as respectable as it once might have been ; and she would seem more sorry that the window is shattered, because possibly it may inconvenience you, during the few minutes of your stay, than because the wind and rain often beat in ; and neither she nor her husband, who live there always, are by any means strong enough to bear such hardships. But I should be ungrateful indeed if I stopped here, or failed to acknowledge the unvarying and earnest affection expressed toward us by these poor people. The readiness with which their services have been tendered to us—the interest they have taken in our concerns—their pleasure in our happiness, and their sympathy in our sorrow. There are others beside Lizzy, indeed, who send us their earliest ripe strawberries ; more, who welcome us to the warmest seat by the hearth in winter, and to a rest in the shade in summer, and press us with an earnestness not always to be refused, to partake of their scanty fare. Many congratulate us when we prosper—none more sincerely than Lizzy ; many prayers were offered for us when we were in trouble, but not one more fervent than hers : and if we went away, there is not one who would regret us more.

But the old man on the second form is quite a contrast in appearance to my man of genius. Is not old Jacob a very respectable looking personage ? His neatly brushed coat is a little old-fashioned as to the cut to be sure, but whole and bright ; and his dark green and brown striped waistcoat, looking so warm and comfortable, is open to show another of a lighter color quite as good underneath, and to allow a glance at his large heart-shaped steel brooch, pinned on the clean neckcloth to the clean shirt. He has a sensible, pleasant look ; and with so many advantages of outward appearance, it would indeed be wonderful if old Jacob was not looked on as a person of some consequence—especially as he wears that crown of glory, "the hoary head found in the way of righteousness," for which even the levellers of this restless day must feel some natural respect. And he is a very good old man, worthy of regard, and really humble I doubt not, yet I think he feels his importance. Did you observe the patronising nod with which he greeted the lady teachers as he came in, and do you hear now, whilst every one else is listening in silent attention, his audible remarks—"True, very true !"—and his triumphant tone of exultation in whatever strikes him, as particularly sound reasoning, or ready speaking in his young pastor's exposition. Sound doctrine, happily, he rejoices to own it all.

But the little company are rising to depart, and you and I will depart too. If the glance we have had to-night at the circumstances and characters of some of our pupils should have increased the desire we feel to benefit them, it will be well—we shall not then have to regret, that for once when others were listening, you and I were only looking on.—*Scenes in our Parish, Vol. II.*

DIOCESAN AFFAIRS.

ADDRESS

Delivered by the Rt. Rev. B. T. Onderdonk, in Convention of the Diocese of New-York, Oct. 4, 1832.

Conclud. from p. 376.

General Visitation.

On Saturday, the 7th of July, I left the city on a Visitation, which was designed to embrace all the parishes in the Diocese that had not been visited the preceding year. Of this Visitation, the following is the account :—

The third Sunday after Trinity, July 8th, preached morning and afternoon, in St. Andrew's Church, Walden, Orange county.

Thursday, 12th, confirmed 2 in Christ Church, Duanesburgh, Schenectady county.

Friday, 13th, confirmed 14 in Trinity Church, Rensselaerville, Albany county.

Saturday, 14th, commenced a Visitation of churches in Greene county, with Christ Church, Greenville, where, in the morning, I admitted to Priests' orders, the Rev. Ephraim Punderson, Deacon, an alumnus of the General Seminary, and missionary at Cairo, aiding also at Greenville, the venerable Missionary at that station and Durham, the Rev. James Thompson.

In the afternoon of the same day, in the same church, I confirmed 6.

Fourth Sunday after Trinity, July 15th, in the morning, preached to the Episcopalians of Cairo, in a Methodist chapel in that village, and confirmed 4, and preached there again in the afternoon. A church has since been here organized.

Monday, 16th, confirmed 3 for the congregation of St. Paul's Church, Durham, who are without a place of worship, in the school house, in the village of Oakhill.

Tuesday, 17th, confirmed 23 in Trinity Church, Windham.

Wednesday, 18th, commenced a Visitation of Delaware county, with St. Peter's Church, Hobart, where, in the morning, I admitted the Rev. James M. Tappan, Deacon, the missionary there, to Priests' orders, and in the afternoon confirmed 29.

Thursday, 19th, in the morning, I consecrated St. John's Church, Delhi, a truly beautiful and commodious edifice, the result of much most praise-worthy exertion, and that in the face of opposition, and almost persecution, from professed fellow Christians, which could hardly be credited, except upon the most unquestionable testimony. In the afternoon, in the same church, I baptized three adults, and confirmed 33.

Friday, 20th, also in St. John's Church, I admitted William Allanson to Deacons' orders.

These were the first services peculiar to the Episcopal office which had ever been performed in Delhi. They constituted a season of deep and solemn interest, and the occasion afforded me an opportunity of enjoying the sight of a parish, which, under circumstances of peculiar, and peculiarly desperate opposition, has grown into respectability and vigor by the divine blessing on the distinctive principles, and wholesome peculiar institutions of the Church.

After the ordination services, I administered Confirmation and the Lord's Supper, in private, to a sick member of the parish, and in the afternoon, left the interesting village of Delhi, with the delightful hope that a tone has there been given to our Church, which will undoubtedly exert the happiest influence on her interests in that whole region of country.

In the evening of the same day, July 20th, I preached in the school house at Walton, for the congregation of Christ Church, in that village, who are erecting a place of worship.

Saturday, 21st, in the Presbyterian church, Walton, I confirmed 7, and administered the Communion.

In the evening of that day, I preached in the Presbyterian church, Franklin.

On the fifth Sunday after Trinity, July 22d, I commenced the Visitation of Otsego county, with St. Matthew's Church, Unadilla, where I baptized an adult, and confirmed 37 in the morning, and preached in the afternoon.

Monday, 23d, confirmed 78 in Zion Church, Butternuts.

Tuesday, 24th, in Christ Church, Cooperstown, in the morning, baptized 3 adults and one child, and confirmed 31, and preached there again in the afternoon.

On the festival of St. James, the Apostle, Wednesday, July 25th, I confirmed one in the Presbyterian church, Cherry Valley.

Thursday, 26th, in St. Luke's Church, Richfield, confirmed 39, and administered the Communion. The old church in this town, being inconveniently situated, is about being abandoned, and a new one, in a better location, has been commenced.

Friday, 27th, preached in the Methodist chapel, Exeter, and baptized an adult.

Saturday, 28th, I commenced my labors in Chenango county, by consecrating in the morning, in the village of Sherburne, by the name of Christ Church, a very neat, commodious, and well arranged edifice, highly creditable to the good taste and pious enterprise of the parish. The holy Communion was also administered. In the afternoon, 39 were confirmed. Here also, I baptized 4 adults and one child.

Interior of Churches.

Having recommended in many places, with an improvement which I had reason given me to hope would be introduced at Richfield, the interior construction of the church at Sherburne, I would now observe that the great faults in that department which prevail throughout the country, are small and low chancels, and the want of comfortable vestry rooms. Such evils should always, if possible, be avoided, and other matters be made subservient to suitable arrangements under these heads. The decency, order, and due effect of our services are herein not a little concerned.

Sixth Sunday after Trinity, July 29th, in St. Andrew's Church, New Berlin, in the morning, I baptized 2 adults, confirmed 30, and administered the Communion.

In the evening of the same day, preached in the Presbyterian church, Norwich. A parish has since been organized in this village.

Monday, 30th, in St. Paul's Church, Oxford, baptized 2 adults and 4 children, and confirmed 33.

Tuesday, 31st, for the parish of Christ Church, Guilford, which is destitute of a place of worship, I baptized 9 adults, and confirmed 24, in the Presbyterian church.

Wednesday, August 1st, in the Methodist chapel, Coventry, I baptized a child, and confirmed 7 persons.

In the afternoon of the same day, preached in the Presbyterian church, Greene, where I was happy to see reason for anticipating the speedy organization of a parish.

Thursday, 2d, in St. Peter's Church, Bainbridge, baptized 1 adult, and confirmed 29.

Friday, 3d, in St. Luke's Church, Harpersville, Broome county, baptized an adult, confirmed 31, and administered the Communion.

Saturday, 4th, in Christ Church, Binghampton, in the same county, in the morning, I instituted the Rev. Hiram Adams into the Rectorship of the parish, and in the afternoon confirmed 22.

Seventh Sunday after Trinity, August 5th, I preached in the morning for the parish of St. John's Church, Richford and Caroline, for which a church is erecting at Richford, in the Methodist chapel, in Caroline, Tompkins county.

In the afternoon of the same day, for the congregation of St. Mark's Church, which has no place of worship, I confirmed 3 in the Masonic Hall, in Candor, Tioga county.

Monday, 6th, for the parish of Christ Church, which is without a place of worship, I baptized 2 adults, and confirmed 11, in the school house, at Danby, in Tompkins county.

Tuesday, 7th, in the evening, preached in St. John's Church, Ithaca, in the same county.

Wednesday, 8th, in the same church, in the morning, I admitted the Rev. James D. Carder, Deacon, the missionary there, to the order of Priests ; and in the afternoon confirmed 10.

Thursday, 9th, confirmed 10 in St. John's Church, Johnson's Settlement, Tioga county ; and preached in the evening in the Presbyterian church, Elmira, where it is hoped a parish will soon be formed.

Friday, 10th, preached in the same place in the morning ; and in the afternoon, for the parish of St. Paul's Church, Big Flats, which has no place of worship. I baptized an adult, and confirmed 16, in the Presbyterian church in that village. The two last named places are also in Tioga county.

I then entered Steuben county, and on Saturday, 11th, for the parish of St. Thomas' Church, which has no house of worship, confirmed 11 in the Methodist chapel, Bath.

Eighth Sunday after Trinity, August 12th, I preached in the morning in a temporary chapel used by the parish of St. James' Church, Hammond's Port, in which a church is now erecting, and in the afternoon, confirmed 7 in the same place.

Monday, 13th, preached in the Presbyterian Church, Conhocton.

Tuesday, 14th, in the Lutheran church, Danville, Livingston county, for the parish of St. Peter's Church, which has no place of worship, I confirmed 8.

Wednesday, 15th, in St. Mark's Church, Hunt's Hollow, Alleghany county, in the morning, I admitted Robert Shaw to the order of Deacons ; and in the afternoon, baptized 2 adults and 4 children, and confirmed 11.

Thursday, 16th, for the parish of St. Paul's Church, Angelica, Alleghany county, which is now engaged in erecting a church, I baptized an adult, confirmed 9, and administered the communion.

Friday, 17th, preached in the evening in the chapel of St. Clement's Church, Warsaw, Genesee county.

Saturday, 18th, in the same chapel, baptized 1 adult, and confirmed 11.

Ninth Sunday after Trinity, August 19th, in St. John's Church, Shelton, Genesee county, I confirmed 4, and administered the Communion ; and in the afternoon preached there again, and baptized a child.

Tuesday, 21st, for the parish of St. Stephen's Church, Olean, Cattaraugus county, which has no house of worship, I baptized a child, confirmed 10, and administered the Communion, in the school house in that village.

Wednesday, 22d, for the parish of St. John's Church, Ellicottville, in the same county, which is destitute of a house of prayer, in the court house in that village, I baptized 4 adults, confirmed 6, and administered the Communion. Sixteen children were also baptized by me in the same village.

On the festival of St. Bartholomew the Apostle, Friday, August 24th, in St. Paul's Church, Mayville, Chatauque county, in the morning, I admitted the Rev. George S. Porter, Deacon, an alumnus of the General Theological Seminary, and missionary at Fredonia, in the same county, to the priesthood ; and in the afternoon confirmed 13 persons.

Saturday, 25th, it gave me much pleasure to officiate in the new Church of St. Peter, in Westfield, in Chatauque county. It was not ready for consecration, the building not having proceeded further than the erection of the walls, and the putting on of the roof. By special exertion, however, it had been supplied with temporary chancel, desk, and seats ; and rendered very comfortable for worship. It was most gratifying to me in this remote village,—one of the most western parishes in the Diocese,—to find an uncommonly beautiful brick Gothic church progressing toward completion, and to hear the musical and responsive parts of our service performed in so solemn, feeling, and interesting a manner. This is one of the parishes supplied by the Rev. Rufus Murray, the excellent missionary, who, for many years, and for a long time alone, has labored so faithfully and successfully in that remote region. In this church, I confirmed 18 in the morning, and preached again in the afternoon.

Tenth Sunday after Trinity, Aug. 26th, for the parish of Trinity Church, Fredonia, which is yet destitute of a house of worship, I officiated in the Methodist chapel in that village ; where, in the morning, I admitted Reuben H. Freeman, who, as a candidate, had removed into this Diocese with letters dimissory from the late Bishop of New-Jersey, to the order of Deacons, and in the afternoon, baptized 4 adults, and confirmed 12.

On Monday, Aug. 27, I embarked, at Dunkirk, in the county of Chatauque, on board a Lake Erie steamboat, for the city of Buffalo, with the view of completing my Visitation by a return home through the northern counties of Lewis, Jefferson, St. Lawrence, and Franklin. I left the west with sentiments of high gratification, and devout thankfulness, for the degree of prosperity with which our Church is blessed in the whole of that interesting, beautiful, and valuable portion of our State which is composed of the southern counties, from Greene to Lake Erie. My mind, it is true, was often pained to see how our want of clergy, and of means of missionary enterprise, prevented the growth of the Church, where every thing else was highly favorable. On

a view of the whole, however, I felt much cause to thank God and take courage.

On the evening of the day on which I went to Buffalo, Monday, August 27th, I preached it St. Paul's Church, in that city.

On the following morning it was my intention to have gone by the Erie Canal to Lockport, where, on the next day, I was to have consecrated a church, and thence to have proceeded on the remainder of my Visitation. But that divine Being, whose dispensations, however trying, are always wise and good, had ordered otherwise. The unexpected intelligence of the death of my venerated and beloved father, imposed upon me the duty of abandoning the remainder of my designed Visitation, and returning by the direct mail route to this city. I trust I shall be pardoned in further noticing the melancholy cause of the disappointment both to myself, and to many parishes, occasioned by my sudden return home, by here recording, that the Church was thus deprived of one, who, for more than thirty years—in the various capacities of a vestryman of his parish, of a member of the Diocesan and General Conventions, and of our Standing Committee, and Committee for Propagating the Gospel, and in many other of those stations in which the laity may, in their proper sphere, be eminently useful,—brought to the service of the Church a heart truly devoted to her interests, and principles ever governed by a regard for her good order, and her welfare.

On the thirteenth Sunday after Trinity, Sept. 16, in St. George's Church, Newburgh, Orange county, Aldert Smedes, jun., one of the alumni of the General Theological Seminary, who had received its honors at the late commencement, was admitted by me to Deacons' orders; he having been transferred, by letters dimissory, to this Diocese from the vacant Diocese of Kentucky, in which he was a candidate. At this time, also, I baptized a child.

On the afternoon of the same day I preached in a large room fitted up for a temporary chapel at Fishkill Landing, and baptized there two children. The services of our Church had, during the vacation in the General Seminary, been sustained in this village by a student of that Seminary, a candidate in this Diocese, under a canonical episcopal license as a lay-reader. I am happy to learn that a chapel of the old parish of Trinity Church, Fishkill, of which the parish church, built before the revolution, is in the village, distant a few miles from the Landing, will probably be soon erected here. The measure has been strongly urged by me, in the hope that it will both build up our Communion at the Landing, and revive it in the vicinity of the old parish church.

It is proper that I also here record the ordination, held this morning in your presence, of Seth S. Rogers, as a Deacon; and the satisfaction I derived from the presence and assistance, in the services of the occasion, of my Right Rev. Brother, the Bishop of North Carolina. From the above details, it appears that the episcopal services in this Diocese, since the last Convention, have been:—

Priests ordained, 7; Deacons ordained, 15; Rectors instituted, 2; Churches consecrated, 4; Corner-stones of churches laid, 2; Persons confirmed, 1510.

The baptisms administered by me in the same period, not to be included in the Parochial and Missionary Reports, were, adults, 13; children, 7; total 20.

The kindness and respect with which I have been every where received, the delicate and friendly attention which has been paid to my comfort, and above all the good measure of prosperity which I have witnessed in our Church, and the evidence afforded of the increase among its members of that true piety which consists of faith unfeigned, humble, devout and unostentatious religion, and strict adherence to the rules of morality and virtue, have been, throughout the labors of the year, sources of the liveliest gratitude to my divine Master, and to the kind and good people among whom I have spent the time of those 'journeyings oft' which are inseparable from the Episcopal office.

Accessions.

The accessions to the number of our clergy by removals into the Diocese, have been 9. Those not noticed above are the following:—

The Rev. Lucius Carter, from Pennsylvania, has become the missionary at Richford, Tioga county, and parts adjacent. The Rev. Joseph H. Coit, from Delaware, is the missionary at Plattsburgh, Clinton county. The Rev. William Jackson, from Virginia, is the Rector of St. Stephen's Church, in this city. The Rev. Henry V. D. Johns, from Maryland, was, for a time, Rector of St. Paul's Church, Rochester, Monroe county, but is now without a cure in the Diocese. The Rev. John Morgan, from Connecticut, having, for a time, performed missionary duty in Saratoga county, is now without a cure in the Diocese. The Rev. Isaac Peck, from the Eastern Diocese, is the assistant minister of St. Paul's Church, Troy. The Rev. Alonzo Potter, from Massachusetts, has a Professorship in Union College, Schenectady.

Removals.

The removals out of the Diocese have been 6; as follows:—

The Rev. John A. Clark, to Rhode Island; the Rev. John M. Guion, to Connecticut; the Rev. Anson B. Hard and Rev. John A. Hicks, to Vermont; the Rev. Wm. B. Lacey, D. D., to Pennsylvania; and the Rev. Joseph H. Nichols, Deacon, to Virginia.

Other changes to be recorded are the following:—

The Rev. Wm. Allanson, Deacon, is the missionary at Hobart, Delaware county. The Rev. Edward Andrews has resigned the missionary station at New Berlin and Sherburne, Chenango county, and become the Rector of Christ Church Hudson. The Rev. Liberty A. Barrows, Deacon, has become the missionary at Sherburne and Norwich, Chenango county. The Rev. Alva Bennet has resigned the missionary station at Granville, Washington county, and taken charge of an academy in the city of Troy. The Rev. George Bridgman, Deacon, has resigned the missionary station at Dansville, Steuben county, and Hunt's Hollow, Alleghany county. The Rev. Orange Clark has resigned the missionary station at Mechanicsville, Saratoga county, and taken that at Delhi, Delaware county. The Rev. James P. F. Clarke has resigned the Rectorship of Christ Church, Cow Neck, Long Island. The Rev. Chauncey Colton has resigned the Rectorship of St. Paul's Church, Rochester, Monroe county. The Rev. Francis H. Cuming has become the missionary at Le Roy, Genesee county. The Rev. Seth Davis, Deacon, has become the missionary at Seneca Falls, Seneca county. The Rev. George Fiske, Deacon, has become missionary at Oriskany and Rome, Oneida county. The Rev. John M. Forbes has resigned the Rectorship of St. Paul's Church, Rye, Westchester county, and is now officiating, under a temporary engagement, as assistant minister of St. Luke's Church, in this city. The Rev. Reuben H. Freeman, Deacon, is the missionary at Ellicottville and Olean, Cattaraugus county. The Rev. Francis L. Hawks, D. D., has resigned the Rectorship of St. Stephen's Church, and accepted that of St. Thomas' Church, in this city. The Rev. Reuben Hubbard has resigned the missionary station at Waterloo and Seneca Falls, Seneca county, and taken that at Granville, Washington county. The Rev. John Hughes, Deacon, has become the missionary at New Berlin, Chenango county. The Rev. Kendrick Metcalf, Deacon, is the missionary at Penfield, Monroe county, and Sodus, Wayne county. The Rev. Amos Pardee is the missionary at Avon, Livingston county. The Rev. Marcus A. Perry confines his missionary services to Holland Patent, Oneida county, Rome being now connected with Oriskany. The Rev. Joseph F. Phillips, Deacon, is the minister of Christ Church, Cow Neck, Long Island. The Rev. Joshua M. Rogers has resigned the missionary station at Le Roy, Genesee county, and taken that at Medina, Orleans county. The Rev. Richard Salmon has resigned the missionary station at Warsaw, Genesee county, and taken that at Watertown, Jefferson county. The Rev. Aldert Smedes, jun., Deacon, has accepted an appointment to officiate temporarily as assistant minister in Christ Church, in this city. The Rev. Cyrus Stebbins has resigned the Rectorship of Christ Church, Hudson, and accepted that of Grace Church, Waterford, Saratoga county, to the duties of which he unites that of missionary to the neighboring station at Cohoesville, Albany county. The Rev. James M. Tappan has relinquished the missionary station at Hobart, Delaware county. The Rev. Eleazar Williams, Deacon, has gone to take the spiritual charge of the Oneida Indians at Green Bay, who, I am informed by them, have a church nearly finished. The Rev. John W. Woodward, Deacon, is the missionary at Richfield, Otsego county. In this county the venerable Daniel Nash, who, for nearly forty years, has been a missionary there, still faithfully labors in his Master's cause, justly venerated and beloved by all around him.

It would be doing injustice to the claims of a faithful laborer, and to my own feelings, were I not also to record that the most essential services have been rendered to our Church in Chenango county, and parts adjacent, by the Rev. Solomon Blakesley, an aged Presbyter of the Diocese of Connecticut, now residing in this State, whom I found unwearied in travelling about doing good to the Church.

Deaths.

But, brethren, in detailing the changes which have taken place in our ministry, I must now advert to those occasioned by the stroke of death. Two have been thus removed within the year. The Rev. Seth Hart, one of the oldest Presbyters of the Church, and who, for about thirty years, was the pastoral head of the parish of St. George's, Hempstead, Long Island, has been taken to his rest. But he was at a period of life, and had been visited with premonitory sufferings, which had prepared us to look for his departure. Not so the case of another beloved brother, one of the younger Presbyters of the Diocese. The dreadful scourge of pestilence with which our country has been visited, sought out, for one of its first victims in this city, the Rev. George L. Hinton, Rector of St. Andrew's Church. The sympathies of us all have been awakened by the melancholy fact of the removal to the grave, by almost the same stroke, of himself, his amiable and estimable wife, and the two children who formed the only other members of their immediate household. Mr. Hinton devoted to his high and holy duties and responsibilities a faithful and true heart, well informed in the principles of the Gospel and thoroughly devoted to their promotion. He knew well the Church, and as well loved it. He was eminently true to pastoral obligations, and found his death in faithful devotion to them.

The record of this melancholy event calls my mind involuntarily to a just tribute to the fidelity of my Reverend brethren, the pastors of our Communion in this city, and in other places of the Diocese, during the prevalence of the malignant pestilence with which we have been scourged. Almost to a man, they remained faithfully at their posts, fulfilling, at the bed-sides of the sick, and in the families of the bereft, the fitting pastoral offices, and providing, in the services of the sanctuary, that refuge in calamity which is dear to the pious heart, and those means of the spiritual improvement of God's judgments which they so largely afford.

Candidates for Holy Orders.

There are at present in this Diocese, 30 candidates for Holy Orders, namely, Manuel Fetter, Robert B. Van Kleeck, Washington Van Zandt, Abraham B. Hart, Johnson A. Brayton, John Dowdney, jun., Thomas Clark, John P. Lathrop, Charles Skerrett, John D. Ogilby, Lloyd S. Waddell, Henry Tulledge, John F. Messenger, Edmund Embury, Henry Lockwood, Erastus Spalding, Marshall Whiting, James T. Johnson, Peter S. Chauncey, John L. Van Doren, Bryan B. Killikelly, Silas Totten, Edward N. Mead, William H. Van Doren, Daniel E. Brown, William Staunton, Thomas A. Richmond, Francis Tomes, jun., Archibald T. M'Callum, and Daniel V. M. Johnson. Of these fifteen, viz. Messrs. Van Kleeck, Hart, Dowdney, Clark, Waddell, Tulledge, Messenger, Embury, Lockwood, Whiting, Chauncey, Mead, Richmond, Tomes, and D. V. M. Johnson, are pursuing their studies in the General Theological Seminary.

Three of the persons whom I mentioned above as having been ordained Deacons, had not previously been reported as candidates, in consequence of their having been ministers of other denominations; and there are now, beside the thirty candidates above named, six respectable ministers of other denominations, who have expressed to me their desire to present themselves, in due time, for Holy Orders in the Church. And it is within my certain knowledge, that the number of our candidates would be largely increased, if we had the means of aiding many young men of piety and talents, who are continuing a most unwelcome attention to secular pursuits, because of their inability to support themselves during a proper term of study.

The late Bishop Croes.

The spirit of Christian sympathy with our neighboring sister diocese of New Jersey, will not allow me to pass over in silence the bereavement which she has sustained in the loss of her justly venerated and beloved Diocesan. Bishop Croes was a true son of the Church, devoted to her welfare, understanding well her best interests, and in character and life adorning the religion of which she is the appointed guardian. The services rendered by my departed venerable brother to this Diocese, during the absence from the country of its late Bishop, should ever be had by us in grateful remembrance.

St. Peter's, Auburn. Insuring Churches.

Our sympathies have also, since we last met, been called forth in behalf of our brethren of the highly respectable and important parish of St. Peter's, Auburn, which, the last winter, and just after the most liberal and praise-worthy exertions in enlarging and improving its house of prayer, lost that beautiful edifice by fire. Many tender recollections were connected with that building, as the last in which my revered predecessor officiated, and as that wherein was to be erected the monument to his memory, which the Diocese has undertaken to rear. Most sincerely, however, may we congratulate the tried and faithful servant of the altar, who has the spiritual charge of that parish, and his interesting flock, on the prospect now opening clearly before them of having their loss made up to them by the completion of a superior edifice now in the course of erection.

I would avail myself of the recollection which the burning of this church has brought to my mind, of the intention long cherished, of recommending to all the parishes in the Diocese, the prudent precaution of having their churches insured.

Education and Missionary Society.

The New-York Protestant Episcopal Missionary Society, which, for many years, has been the blessed instrument of incalculable benefit to our Communion in this Diocese, has, within the past year, undergone an entire change in its constitution, and adopted Education for the Ministry as one of its objects. It is now the Education and Missionary Society of the Protestant Episcopal Church, in the State of New-York, with officers and managers taken from various parts of the Diocese, and conforming in every respect to the sound and wholesome principles of ecclesiastical order, which are imbodied in the constitution and canons of our Church. I would submit, as a matter for your serious consideration, whether there should not be some act of this body recognising the Education and Missionary Society, presenting it clearly to the patronage of the Diocese, and intrusting it with our Missionary concerns. And this I do, in accordance not merely with my own wishes and views, but also with a request made of me, by the Board of Managers, at its last meeting.

Standing Committee.

The death of an excellent member of our Church, a frequent delegate from his parish to this body, and for many years a faithful and attentive member of our Standing Committee, Mr. Edward Lyde, created a vacancy in that Committee soon after our last Convention. The circumstance, connected with the possibility, that more extensive privations might be sustained by that body in the course of a year, suggests to me the propriety of submitting to the Convention the question, whether the Standing Committee, and, for similar reasons, the delegation to the General Convention, ought not to have the power of supplying vacancies in their bodies respectively.

The unusual length, brethren, to which this address has been carried, precludes the possibility of adding remarks on various points touching the interests of our Church, and the duties of its ministers and members, which I had designed.

I will detain you no longer, than to commend those interests to your continued prayers, and zealous and faithful labors. Have perpetually in your minds, and urge upon all whom you can favorably influence, the deeply interesting facts, that we stand in great need of a large accession of well-trained clergymen, and large addition to our means of missionary enterprise.

The several societies of our Church will, at their joint anniversary this evening, speak for themselves. They will tell you of much that by God's blessing they have done, and will also bring painful conviction that much has been left undone for want of more efficient means. Let us all be thankful for the former view, and all resolve that, by God's blessing, there shall be perpetually diminishing cause for the repetition of the latter.

BENJAMIN T. ONDERDONK.

New-York, Oct. 4, 1832.

MISSIONS.

GREEN BAY.

Report of Committee of the New-York Convention—Presented Oct 5, 1832.

The Committee appointed to inquire and report, whether any, and what measures are proper to be taken by this Convention in relation to the Green Bay Mission, respectfully report:—

That contributions to the amount of about five thousand dollars in money, beside various boxes and packages of clothing, have been made toward this interesting object, since the meeting of Episcopalians in Christ Church, New-York, in May 1831; but that the large expenditures believed necessary by the Directors of the Domestic and Foreign Missionary Society, under whose management the said Mission is exclusively conducted, in the extension of the buildings, and the enlargement of the school, have occasioned a considerable debt, which it will require very vigorous efforts to liquidate, and at the same time carry on the undertaking upon its present scale of operation.

Beside the large amount of money which will be required for these purposes, your Committee apprehend that a further sum will be necessary to extend the benefits of this Mission, or to maintain one of similar character, among the Oneida Indians, who emigrated from this State a few years since, to lands purchased by them in the neighborhood of Green Bay, but who at present, it is understood, are deriving no benefit from the Green Bay Mission. It is believed by your committee, that, whatever engagements have been assumed by this Diocese in reference to the support of that Mission, have had associated with them in the minds of those concerned in making them, the temporal and spiritual interests of the people referred to; of whose attachment to the Church there have been so many proofs, and who were the objects of so much anxious solicitude and attention on the part of the late lamented Bishop Hobart.

It is consequently deemed by the committee very desirable, that measures should be taken as soon as possible to extend to them the fostering care and assistance of the Church. This must be done, either through the instrumentality of the Mission established at Green Bay, or by some effort having the like object at their immediate settlement; and it is earnestly hoped, that, whether the Green Bay Mission be continued under its present superintendence, or the arrangements intended to be proposed in this report obtain; the welfare of the Oneida Indians will be a special object of attention. Many of them profess the same faith with ourselves, partake of the same ordinances, and are desirous of having their children educated as Christians and Episcopalians. They would thus seem to your Committee to be suitable objects for the regards of the general Church, while they have unquestionably peculiar claims on the sympathy and aid of the Diocese of New-York. This is in the opinion of the committee a powerful argument for the measures, which they, after a preliminary remark or two, will have the honor to submit to the Convention.

There has been some diversity of opinion as to the extent of responsibility for the support of the Green Bay Mission, intended to be assumed by this Diocese. The Directors of the Domestic and Foreign Missionary Society, or some of the gentlemen of that Board, suppose it to have been an unqualified engagement to supply the whole of the required means for its maintenance, on whatever scale of magnitude and expense they might think proper to place it. But while the meeting of the Clergy and Laity of the city, by whom the first measures in reference to aiding this mission were commenced, could have possessed no authority to make such an engagement for the whole Diocese; your Committee do not perceive in the address of the Bishop at the ensuing Convention of the same, or in the measures of that body consequent on his recommendation, any thing that can justly be considered as constituting such a pledge. If it exist, it can only be founded on that official communication, and the ensuing resolutions of the Convention.

In the Bishop's address, he speaks of the measures of the antecedent meeting as being had "with a view to the aiding of the Domestic and Foreign Missionary Society of our Church, in that branch of its operations, which comprises the Mission at Green Bay;" refers to "a promise which the Society had received of Bishop Hobart, that he would recommend the Mission to the especial patronage of this Diocese;" and professing to cherish the same views, which led to this promise on the part of his predecessor, the Bishop declares that he unhesitatingly gave his sanction to the measures, which had been adopted, and anticipates their being generally approved and liberally seconded throughout the Diocese.

In the report of the Committee appointed on this topic of the Bishop's address, nothing is said in reference to an assumption of the whole expense of the Mission by this Diocese.

The first resolution adopted by the Convention, heartily approves of the desire expressed by the Bishop, that this Diocese will support the Episcopal Mission at Green Bay; and for the furtherance of that laudable object, desires the Clergy to solicit their respective congregations to aid, according to the ability, wherewith God may have blessed them: and the second resolution declares it expedient to adopt some plan, by which a revenue for carrying on the Mission may be uniformly received, which the Bishop and Board of Agents in New-York were empowered to devise.

Now in these measures your Committee cannot perceive a pledge of so extensive a character as that which has been alleged, nor do they believe that those concerned in their adoption could have contemplated its assumption. It was undoubtedly a strong expression of interest in the object, and of a preference designed to be given to it in this Diocese; and, it may be added, a pledge of special effort to raise funds for its support. How far, as regards the past, this pledge has been redeemed by the amount of contribution which has been supplied, your Committee will not undertake to say. Although they cannot admit, in all its extent, the asserted responsibility of this Diocese, they could have desired that a more general interest had been felt throughout the parishes, and a larger amount of funds furnished toward the fulfilment of its actual engagement. It is not necessary for your Committee to inquire why this has not been the case, but they are persuaded that new measures will be essential to a due impression of the importance of this mission on the Episcopalians of this Diocese, and the procurance from them of liberal contributions toward its support. While the Committee have thought it right to remove misapprehensions as to the nature of the responsibility already assumed, and explain its real character, they desire to express to the Convention their persuasion, that few objects more benevolent, more pressing, nor likely to be productive of great good, now claim the charity of the members of our Church. The contiguity of the western part of this Diocese to the site of this promising mission; though distant from this city, the facility of communication with it by water conveyance, and the readiness of connecting with its operations the religious improvement of the adjacent tribe of Oneida Indians, seem to invite our spirited engagement in this truly Christian enterprise.

But if its entire support should now be assumed by this Diocese, your Committee apprehend that to its constituted authorities ought to be transferred its management and conduct. It is not reasonable to suppose that it can singly sustain so extensive an undertaking, while it has no control over its expenditures. For one body to supply funds, and another possess an unlimited power of disbursement, does not seem to your Committee a just or advantageous arrangement. They, therefore, beg leave to suggest the expediency of opening a negotiation with the Domestic and Foreign Missionary Society on this subject, with a view to the assumption of the Green Bay Mission by this Diocese, on the condition of a transfer of its management to its proper authorities. The Committee know not whether any difficulties resulting from the nature of the tenure by which the Domestic and Foreign Missionary Society hold their possessions at Green Bay, may obstruct the completion of such a change; but so far as they are informed, presume, that to the extent necessary for the contemplated arrangement, it may be practicable to make a transfer of them to this Diocese.

Your Committee, therefore, propose the following resolutions:—

Resolved, That the missionary concerns of this Diocese, having now by a vote of this Convention been authoritatively committed to the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, the Board of Managers of that Institution be intrusted with the duty of commencing a negociation with the Executive Committee, or Board of Directors, of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, respecting the transfer of the management of the Green Bay Mission to this Diocese, on the principles stated in the foregoing report.

Resolved, That the said Board of Managers be authorized, in behalf of this Diocese, to undertake the entire support of the Mission of Green Bay, and the Oneida Indians, on condition that the whole direction and management of the same be confided to the Society they represent, subject to the control of this Convention.

Resolved, That in the event of such an arrangement being acceptable to the Executive Committee, or Directors of the General Society, the said Board of Managers of the New-York Society, be authorized to stipulate that annual reports be made by the latter body to the former, of their proceedings in relation to the said Mission.

Resolved, That whenever a satisfactory transfer of said Mission, with its property and appendages, is made to the Education and Missionary Society of this Diocese, it be the duty of its Board of Managers, to take all proper measures for raising and collecting the required funds for the discharge of the existing debts, and the future support of said Mission, and that they make a full report of their doings to the next Convention of this Diocese.

Resolved, That whether the arrangement above contemplated be carried into effect or not, the Green Bay Mission be recommended anew to the liberal patronage and support of the Churches and Episcopalians of this Diocese.

All which is respectfully submitted.

JAMES MILNOR,
THOMAS LYELL,
T. L. OGDEN,
WM. L. JOHNSON,
} *Committee.*

October 6, 1832.

Stephen Warren, Esq., the other member of the Committee, was under the necessity of leaving the city, previous to the preparation of the above report.

COMMUNICATIONS.

To the Editor of the Churchman.

REV. SIR,—I have read the annotations on my piece with much amusement. The author of them is an adept in such affairs.

My object in again troubling you is, in the first place, to correct an erroneous inference which may possibly be drawn from one of his paragraphs, the note marked (i.) The author of the pamphlet on the canons, ascribed to the committee "the purpose of preventing the election of bishops in the west." The review pronounced this assertion to be "scandalous" and a "calumny," &c. The annotator, in your columns, exonerates, in effect, the committee, "as such," from harboring such "a purpose;" thus agreeing that the imputation cast upon them was untrue. But he believes "that the 'purpose' in question *was* influential in producing the *revised* second canon;" and the tenor of his remarks is, that this "influence" was exerted by some person either not of the Committee, or, if a member, in his unofficial character. It may be egotistical for me, and inappropriate in an anonymous writer, to suppose that I am meant, or included, in this insinuation; yet as such a construction *may* be given to the passages, and as I hold even anonymous consistency to be correct, I take the liberty of stating that "Order" is under no such responsibility. I have never harbored the thought, much less the "purpose" of "preventing the election of bishops in the west." Nothing like it. Two of the elections of last year were indeed of an objectionable character, and it so happened that they both occurred in the west; and I, for one, was willing to prevent the repetition of *such* elections, every where. But as to the west, it has been the poetry of my thoughts, and I see it coming upon them as the "giant" in earnest, and, if I know my heart, without the slightest envy. And it so happens that I have not waited for a methodist example, to suggest that our national Church Council should *soon* begin to hold their sessions in the east and west alternately. But, as I can prove none of these things, in my anonymous character, I give them up to the knight errantry of the annotator. He may treat them like wind-mills, if he pleases.

Concerning the hint implied in the phrase "accumulating power in few hands," let me add the remark, that the House of Bishops obtained their qualified veto when there were only three bishops in our whole Church, and only two attending the Convention (1789)—and that they obtained their full veto when there were only six bishops in our whole Church, and only two attending the Convention, (1808.) Now, however, there are eleven bishops, ten without Bp. Chase; and, should there be no more deaths, there will be fourteen when all the bishops elect are consecrated. The "few" have thus been increasing in number, and the "accumulation" is in reality a diminution. When the veto in its perfect form was allowed, or rather recognised, *one* bishop could defeat any act of the General Convention then sitting; the same may be said of the next, in 1811; yet, so far as I recollect, not a voice has been raised, publicly, against this episcopal right, or franchise if any so regard it, till now, when six or eight bishops must unite for the exercise of that right or franchise. More than all, the scheme of the pamphlet, with other probable contingencies, would add but a few to these fourteen bishops—say, there soon *may* be twenty in all; and then, eleven bishops will hold this veto, against twenty dioceses, represented by one hundred and sixty deputies, beside the nine remaining bishops. Is not this, still, "power in few hands?"

What remedy is there, according to the project of the pamphlet, but taking the veto from the House of Bishops?

Our fathers thought not of this. On the contrary, I remember the joy, which hailed the impression of this feature on our ecclesiastical institutions.

ORDER.

For the Churchman.

MR. EDITOR,—The enclosed letter will speak for itself, and tell more forcibly than any thing I can say, the urgent want in our Church of the means and patronage for humble modest merit. I send you the original that you may have it in its simplicity. It came into my hands from an accidental residence this summer in the neighborhood of the clergyman to whom it is addressed; and whose faithful pastoral labors have made him the personal friend of every individual of his congregation, however humble. The writer, who is now about 20 years of age, has been brought up in a mechanic employment, which has forbidden the acquisition of much knowledge beyond the limits of his business, save that best of all knowledge, which maketh wise unto salvation. The attention of the Church is at length awakened to the importance of education. Our Convention has just organized a Diocesan Society, established for its advancement; but without funds it is powerless—without professorships it cannot teach—without scholarships it cannot support students—without patronage it cannot, in the beautiful language of Gray,

> With liberal hand and judging eye,
> Neglected merit quick descry,
> And bid it round heaven's altar shed
> The beauties of its blushing head;
> Nor raise from earth the lowly gem,
> To shine in heaven's own diadem.

M.

REV. AND DEAR SIR,—After much serious meditation and reflection, I have resolved upon this method to make known to you my feelings, and to ask of you wholesome advice upon a subject of great and genuine importance. The object that I have in view, Sir, is to put myself in a way that, under divine providence, I may be able to preach the Gospel. My dear Sir, it is now more than a year since I have had this object in view. I have reflected upon it in many different ways. I have thought that for so menial an object as myself to attempt a thing of this kind would be presuming. I wrote a letter last winter, and when I wrote it I intended to send it to you, but I faultered in the attempt; my mind became clouded with the difficulties that I supposed that I should have to encounter in this warfare, and I consequently tore it up, and concluded that I would hold on a spell longer; but, Sir, there has been a something within me which has at every reflection of the matter urged me to press forward. It has been a subject of prayer with me, that God would so order affairs, that through his providence I might be able to accomplish the object. It is my supreme desire, above all other objects, to engage in this good work, although I have many difficulties to encounter in the attempt. My circumstances are indigent, and I know of no other friend on earth but the one that I am now addressing, that I could ask to assist me in this affair, if it should be necessary. My parents are ignorant of God; my friends and relations, the most of them, the same. My father is a violent opponent to religion, therefore from him I can expect no help. My own industry and a proper economy is all I have to depend upon, yet I am not discouraged with this view of the subject. If the thing be of God, God will protect me and carry me through with it. To Him I look for protection, and in Him I put my trust. In summing up the whole affair, from its commencement, what I have experienced relative to it, &c., has left me to conclude that it is no more nor less than my duty. I have pictured to myself many objects for a pursuit in life, and many that could be more easily attained, and attended with much less difficulty, but, Sir, for all these I cannot relinquish the present object. It seems to me to be a shrinking from duty to attempt it. Thus, Sir, I have endeavored to make you acquainted with my feelings on this subject; and, Sir, if you can countenance the thing in any degree, please let

me know as soon as convenient, and I will call and have a conversation with you on the subject.

With much esteem and affection,

I remain yours sincerely.

For the Churchman.

DR. M'ILVAINE'S LECTURES ON THE EVIDENCES.

We hail with satisfaction every new publication upon the evidences of Christianity, especially if prepared with any considerable measure of the talent and knowledge of the subject which distinguish the work of the Rev. Dr. M'Ilvaine. The Christian Church is indeed largely and richly supplied with treatises written by holy and learned men in defence of the divine origin of our religion. Some of these, however, are rendered appalling to the common reader by the extent and minuteness with which they have discussed the subject and by the multiplicity of quotations with which they are supplied from languages not generally understood; others, like the letters of Bp. Porteus or Watson's apology, although admirable in their way, are not calculated to allay the doubts or satisfy the inquiries of an intelligent searcher after truth. The treatise named above, without any formidable array of learning, exhibits the results of a full knowledge of the subject, and brings forward from ancient and well stored depositories as much as would be interesting and instructive to those who do not take up the subject with a professional view. To all such it will form an excellent manual upon that department of the evidences which it professes to treat. But it possesses another excellence which will bring it into general use among serious persons. There is a strain of deep and unaffected piety running through the whole volume, and in various parts, direct forcible and eloquent appeals to the hearts and consciences of men on their accountability for their faith as well as their conduct. The department of the evidences which Dr. M'Ilvaine has chosen is the external, and it is much to be desired that at some future period, he may be induced to take up and treat in a similar manner the internal evidences. The object which he had in view in preparing these lectures, and the audiences for which they were designed, were calculated to make the work an exceedingly useful one to young persons. The subject of the evidences was first brought to his attention while a Professor in the United States' Military Academy at West Point, and to the intelligent and cultivated minds of the youth at this noble institution he was induced to address a course of lectures.—Upon being applied to by the Council of the University recently established in this city to become their Lecturer on the Evidences of Christianity, he was induced to accept the appointment, and supposed that the discharge of its duties would be attended with comparatively little trouble, as he could avail himself of the manuscripts which he formerly used. Upon examining them, however, "he found himself so little satisfied with their plan and whole execution that instead of attempting to mend their infirmities, and supply their deficiencies, it seemed much better to lay them all aside and begin anew both in study and writing." He was encouraged in this arduous undertaking, and was enabled most happily to accomplish it, notwithstanding considerable infirmity of health, and his exhausting duties as a parish minister, stimulated by the hope of doing good to a "class of many hundreds, from among the most intelligent in the community, and composed to a considerable extent of members of the New-York Young Men's Society for intellectual and moral improvement." "The burden of preparation, as he says, was delightfully compensated (*for*) by the pleasure of speaking to such an audience." A treatise upon the evidences consisting of lectures thus prepared for the active and intelligent minds of such young men, cannot but be admirably adapted to the perusal of the well informed young men of our country generally. And in this way it cannot be doubted, that the work of Dr. M'Ilvaine will be rendered extensively useful, and especially it may prove to be a valuable text book upon the important subject of which it treats, in our colleges. The lectures are well arranged for this purpose, the topics judiciously selected, the style pure and classical, and exceedingly attractive, and the serious religious spirit that pervades the whole, the present writer would hope, must communicate some of its unction to all those who will give them an attentive perusal.

THE CHURCHMAN.

SATURDAY, OCTOBER 20, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

The General Convention opened its session on Wednesday last, in St. Paul's Church in this city, with the Daily Morning Service, (the Rev. Dr. Montgomery of Philadelphia, and the Rev. S. W. Presstman of Newcastle, Del. reading the prayers and services,) and a Sermon by the Rt. Rev. H. U. Onderdonk, D. D., upon the Church and ministry. The holy Communion was administered by Bishop White, assisted by the Rt. Rev. preacher, and Bishops Griswold, Bowen, Brownell, Meade, Stone, B. T. Onderdonk, and Ives. The attendance of clerical and lay deputies and visiting clergymen was numerous. The organization of the two houses, with the choice of officers, was the only business done on Wednesday. The Rev. Bird Wilson, D. D., of Pennsylvania, was appointed Secretary of the House of Bishops, the Rev. William E. Wyatt, D. D., of Baltimore, was chosen President, and the Rev. Henry Anthon, D. D., of this city, Secretary, of the House of Clerical and Lay Deputies. The following are the names of the delegates appointed by the several dioceses. Those marked with an asterisk have appeared and taken their seats in the Convention. There were accordingly in attendance, at the time of our paper's going to press, of the clergy entitled to seats, 47; of the laity, 36.

CLERICAL DEPUTIES.

Maine.—Rev. *Joseph Muenscher, Rev. *Joel Clap.

New-Hampshire.—Rev. *Charles Burroughs, Rev. Moses B. Chase, Rev. James B. Howe, Rev. Benjamin Hale.

Vermont.—Rev. *Abraham Bronson, Rev. *Carlton Chase, Rev. *George T. Chapman, Rev. *Sylvester Nash.

Massachusetts.—Rev. *Theodore Edson, Rev. *John West, Rev. *John S. Stone, Rev. *Alfred L. Baury.

Rhode-Island.—Rev.*Nathan B. Crocker, D.D, Rev.*Salmon Wheaton, D.D., Rev.*John Bristed, Rev. *George Taft.

Connecticut.—Rev. *Harry Croswell, D. D., Rev. Bethel Judd, D. D., Rev. *Frederick Holcomb, Rev. *Lemuel B. Hull.

New-York.—Rev. *Thomas Lyell, D. D., Rev. *John C. Rudd, D. D., Rev. *Jonathan M. Wainwright, D. D., Rev. *Henry Anthon, D. D.

New-Jersey.—Rev. Charles H. Wharton, D.D., Rev.*John Croes, Rev.*Frederick Beasley, D.D., Rev. *Clarkson Dunn.

Pennsylvania.—Rev. *James Montgomery, D. D., Rev. *William H. De Lancey, D. D., Rev. *William C. Mead, D.D., Rev.*Samuel Bowman.

Delaware.—Rev.*Stephen W. Presstman, Rev. Daniel Higbee, Rev. *Isaac Pardee, Rev. Robert Pigott.

Maryland.—Rev.*Wm. E. Wyatt, D. D., Rev. Joseph Spencer, Rev. *George McElhiney, Rev. *John G. Blanchard.

Virginia.—Rev. Nicholas H. Cobbs, Rev. *Henry W. Ducachet, M. D., Rev. *William Jackson, Rev. *John Grammar.

North Carolina.—Rev. *William M. Green, Rev. *George W. Freeman, Rev. *John Avery, Rev. *John R. Goodman.

South Carolina.—Rev. *Christopher E. Gadsden, D. D., Rev. *Allston Gibbes.

Georgia.—Rev. *Edward Neufville, Rev. Theodore B. Bartow.

Ohio.—Rev. *William Sparrow, Rev. *John P. Bausman, Rev. Benj. P. Aydelott, M. D., Rev. Samuel Johnston.

Mississippi.—Rev. Pierce Connelly, Rev. U. M. Wheeler, Rev. James A. Fox.

Tennessee.—Rev.*G. Weller, Rev. J. H. Otey, Rev. D. Stephens, Rev. J. Chilton.

LAY DEPUTIES.

Maine.—*Daniel Chamberlain, Esq., Simon Greenleaf, Esq., *Phineas Pratt, Esq.

New-Hampshire.—Joshua Pierce, Esq., Edward Cutts, Esq., George Jaffrey, Esq., *Samuel E. Watson, Esq.

Vermont.—*Geo. Cleaveland, Esq., *Simeon Ide, Esq., *Trueman Purdy, Esq., Samuel R. Crane, Esq.

Massachusetts.—*Edward A. Newton, Esq., *William A. Crocker, Esq., Solomon D. Townsend, M. D., *Edward Tuckerman, Esq.

Rhode-Island.—*Alexander Jones, Esq., Stephen J. Northam, Esq., *Edward Walcott, Esq., *Edward S. Wilkinson, Esq.

Connecticut.—*Burrage Beach, Esq., William W. Boardman, Esq., Samuel H. Huntington, Esq., *Edwards Johnson, Esq.

New-York.—*William A. Duer, LL. D., *Stephen Warren, Esq., *Peter A. Jay, Esq., *Thomas L. Ogden, Esq.,

New-Jersey.—Wm. Chetwood, Esq., *Charles Stratton, Esq., William Halsted, Esq., *Mark W. Collett, Esq.

Pennsylvania.—*William Meredith, Esq. Horace Binney, Esq., *Edward J. Stiles, Esq., *P. H. Nicklin, Esq.

Delaware.—*John Cumings, Esq., Samuel Paynter, Esq.,*Richard Mansfield, Esq.,*Edward Williams, Esq.

Maryland.—*Thomas W. Veazey, Esq., Robert H. Goldsborough, Esq., *Samuel J. Donaldson, Esq., *John Gibson, Esq.

Virginia.—Thomas Marshall, Esq., *Edward Colston, Esq., *John G. Williams, Esq., John Nelson, Esq.

North Carolina.—*Gavin Hogg, Esq., *E. L. Winslow, Esq.,

South Carolina.—*William Heyward, Esq.

Georgia.—George Jones, Esq., James B. Reed, M. D., Isaac G. Seymour, Esq.

Ohio.—John Johnson, Esq., Edward King, Esq., John Bailhache, Esq., —— Brush, Esq.

Kentucky.—*John E. Cooke, M. D.

Mississippi.—Thomas H. Williams, Esq., *Justin W. Foote, Esq., James G. Wood, Esq., Jos. Dunbar, Esq.

Tennessee.—Messrs. Tappan, Langtry, Dickinson, and Shelby.

On Thursday the two houses met by adjournment in St. John's Chapel: Morning Prayer was read by the Rev. Dr. De Lancey of Philadelphia, and the Ante-Communion service (the day being the Festival of St. Luke) by Bishop White. The following is a sketch of the doings of the lower house, omitting a few transactions of minor importance.

The minutes having been read, and sundry clerical and lay deputies admitted to seats on the production of testimonials, Dr. Wyatt opened the session with a brief, but eloquent and earnest appeal to the members for the preservation of harmony, simplicity and dignity in their proceedings, contemplating the excitement of unusual interest by the more than ordinary importance of the matters to be presented for their consideration. It was resolved to enter their address entire upon the journal of the house, whence we hope ere long to have an opportunity of extracting it.

A communication from the House of Bishops stated that a letter had been received by them, relating to sundry resolutions of the Convention of Ohio concerning the Theological Seminary of that Diocese, and requested the appointment of a committee for conference on the subject by the lower house. The letter was read, and the Rev. Dr. Rudd and Peter A. Jay, Esq. appointed such committee.

Sundry documents relative to the organization of a diocese in the State of Alabama, and appointment of a delegation from the same to the General Convention, were presented and referred to a select committee. That Committee presented a report, accompanied with a printed journal of the Convention of Alabama, containing a copy of the constitution of the diocese. The constitution was read, and referred back to the Committee.

The rules of order of the last Convention were adopted, with some additions, and arrangements made for the accommodation of the members and visiters admitted to seats.

The Secretary was authorized to appoint an assistant, not a member of the Convention, and appointed the Rev. Dr. Hawks, of this city.

The resolution was passed for the appointment of the following Standing Committees.

1. On Elections; three of each order.
2. On the Theological Seminary; three of each order.
3. On the Domestic and Foreign Missionary Society; three of each order.
4. On Unfinished Business; two of each order.
5. On the State of the Church, agreeably to the 45th Canon of 1808; of one from each Diocese represented.
6. On Testimonials of persons presented for Consecration; four of each order.

The Rev. Dr. Beasley, of N. J.; the Rev. John S. Stone, of Mass.; John Cumings, Esq. of Del.; and John Gibson, Esq., of Md.; were appointed the Committee on Unfinished Business.

The Rev. Dr. Gadsden, of South Carolina; the Rev. Dr. Croswell, of Connecticut; the Rev. Mr. Ducachet, of Virginia; the Rev. Mr. Blanchard, of Maryland; Peter A. Jay, Esq., of New-York; Gavin Hogg, Esq., of North Carolina; William Meredith, Esq., of Pennsylvania; and Edward Colston, Esq., of Virginia; were appointed the Committee on Testimonials for Consecration.

The House of Bishops transmitted a message, purporting that they had been informed through their President, of a report that Bishop Chase, of Ohio, had resigned his episcopal charge, and removed without the limits of the Protestant Episcopal Church, in the United States, and asking the appointment of a committee for conference on the subject. The Rev. Dr. Delancey, of Pennsylvania; the Rev. Dr. Lyell, of New-York; the Rev. Dr. Crocker, of Rhode Island; Burrage Beach, Esq., of Connecticut; William A. Duer, Esq., of New-York; and Samuel J. Donaldson, Esq., of Maryland, were appointed such Committee. The House of Bishops notified the appointment of Bishops White, Bowen, and Brownell, on their part.

A Committee on Expenses, of one of each order, was appointed.

The proceedings of a Convention of the Protestant Episcopal Church in the State of Vermont declaring the independence of that diocese, and electing the Rev. Dr. Hopkins to the bishopric, together with the testimonials of the bishop elect signed by the members of the Convention, were laid before the House. They were read, and referred to the Standing Committee on testimonials for consecration.

Certificates of the election of the Rev. Dr. B. B. Smith to the bishopric of Kentucky, and of the Rev. Dr. M'Ilvaine to that of Ohio, with their requisite testimonials, were also presented, and referred, unread, to the same Committee.

The Committee appointed at the last General Convention to revise the Canons, presented a report, with printed copies of the Revised Canons for the use of the members of the House. The report was referred to a committee, to consist of five of each order. The house adjourned about 2 P. M. to meet at 10 A. M. on Friday.

General Protestant Episcopal Sunday School Union.—The evening of the first day of the Convention's session, was devoted to the business of this institution, and the religious services which usually conclude it. At a meeting held at five o'clock, the Second Triennial Report of the Board of Managers to the Society was read, and accepted, and the officers of the Society for the ensuing three years were chosen. The report, with a list of officers and the Constitution of the Society, will be forthwith printed. The latter instrument was amended, by the abolition of the clause in its second article, which requires the payment of an initiation fee, in the case of schools asking the privileges of auxiliaries. The amendment is designed to facilitate the formation of new schools, and to promote the extension of the Society's usefulness. From the report it appears, that, as far as can be ascertained from accessible documents, (very imperfect, however, it is believed,) there are now sustained within our Church, 612 schools, 329 of which are auxiliary to the Episcopal Union. Of these 270 report 3420 teachers, and 311 report 30,429 scholars. The services which followed the business meeting consisted of the Daily Evening Prayer, and a Sermon by the Rev. Dr. De Lancey of Philadelphia, upon the love of the Church, and the proper modes of its manifestation. It was a most sound, practical, and truly excellent discourse; and fitted eminently to promote the attachment, of the grounds and operation of which it presented so faithful and judicious an exhibition. It will be printed, and produce its influence upon the Church at large. The venerable Bishop White presided at the meeting of the Society, and remained during the subsequent services, which were closed by him with appropriate collects and the benediction.—The sum collected after the sermon was $131 87.

Domestic and Foreign Missionary Society.—Meetings of this Society and of its Board of Directors respectively, were held on the afternoon and evening of Thursday last. The only proceedings at the meeting of the Society, were the appointment of a Committee upon the Triennial Report; and another in reference to the delivery of the Triennial Sermon by Bishop White, (who it is understood avails himself of this occasion to publish his views as to the Society's design and objects,) and of the annual sermon by Bishop Meade, both of which will be preached during the present session of the Convention. In the Board, the principal matters demanding its attention were referred to committees, to report at an adjourned meeting.

Styles of Preaching—Opinions.—There has been much able discussion in the year past, among our Presbyterian brethren, upon the 'philosophy of preaching.' Some have maintained that the *facts* of Scripture only are to be exhibited, with such exhortation and reproof as they suggest; others, as Dr. Skinner, in the address of which we give an extract below, copied from another paper, denounce this style, as it is commonly understood; and a third class deem it a duty to introduce the very topic in question—'how should we preach?' into a large proportion of their discourses. If we may be allowed to speak upon so grave a subject, we would ask:—Are not the doctrines taught in Scripture, either explicitly or by implication, 'evangelical facts?' and does not their proper exhibition and proof, and inculcation, give scope for the exercise of the highest reasoning powers? And who without a closeness of attention, and a calmness of patient investigation, and reflection which few subjects demand, is able to grasp in their fulness the noble reasonings of Paul in his epistles;—reasonings as convincing and powerful when understood, as they are difficult of apprehension to the spiritually unlearned and practically unstable; the thorough exposition of which is, nevertheless, the preacher's most sacred duty.

The address was delivered before a Rhetorical Society at Andover, at the season of the late anniversary of the Andover Theological Seminary. Its author, the Rev. Dr. Skinner, has since been appointed to a Professorship in a similar institution.

"It consisted," says the Lowell Observer, "of a lucid and powerful exposition of the necessity and advantages of doctrinal preaching, which was explained to be, not the preaching of *doctrines* as distinguished from *precepts* and *duties*: but that mode of treating all subjects, doctrines, precepts, and duties, which explains the reason of things—their principles and philosophy—their theory and reasonableness. In this sense it is opposed to the mere statement of evangelical facts, and to mere common place exhortation, or ranting appeals to the sensibilities and passions. It is the reasoning style of preaching.

"It has often been said that the whole province of reason in matters of religion is to ascertain whether the Bible is from God, and then to understand its meaning. But the human mind cannot be passive in the reception of truth. It must reflect, compare, analyze, and reason about it; and it is only in this exercise of the understanding that the heart is effectively reached."

We are not satisfied of the 'absurdity' involved in the 'common saying' noticed in this paragraph. As a general principle of wide application in the study of religious truth, it is, we think, to be received and acted upon. There are subjects demanding religious belief, about which for all the purposes of elucidation and reduction within the compass of human capacity, the efforts of human philosophy would be futile. At the same time, we grant, that 'common sense' will furnish us with a store of argument in proof of the reasonableness of accepting the doctrines in question, notwithstanding their incomprehensibility.

"Equally absurd is the remark so often made by exegetical interpreters, that they rely on the simple word of God, without any mixture of human reason and philosophy. Are not words the mere signs of things? and do they not always presuppose some ideas of those things in the minds to whom they are addressed? What idea of colors can language convey to a blind man? These pre-existing and pre-supposed ideas in every mind, are philosophy, or common sense, which is the substance, the soul of all true philosophy. Besides, the very laws by which interpretation is guided, are the deductions of philosophy. Exegesis itself never discovered them.

"The whole was concluded with a powerful and affecting development of the greatness of the preacher's work and the need of eminent spirituality and a perpetual anointing of the Holy Ghost to qualify him for it. If ministers would but live like the apostles, and meditate and pray like them, they might preach like them. The facilities for attaining eminent personal holiness, are certainly as great as they ever were. Why then should we be obliged to go for examples of it to other ages. A single Brainerd may be worth more to the Church than a hundred men of ordinary piety."

The anniversary of the Theological Seminary at Andover was celebrated on the 12th ult. We extract for our pages from a notice of its exercises in the same paper, as a document of interest, a list of the topics treated in the theses of the graduates, 30 in number.

1. What is meant by interpreting the Bible? and how is one to be qualified for this work, in respect to intellectual acquisitions? 2. Can any one be fully prepared to interpret the Scriptures, without personal piety? 3. Figurative language of the prophet Zechariah. 4. Interpretation of Isaiah, lxv. 20. 5. Meaning of the word episcopos, in the New Testament. 6. Interpretation of Psalm 110. 7. Exegetical and Speculative Theology compared. 8. The simplicity of the Gospel. 9. The perfect and perpetual obligation of the Moral Law. 10. The proper influence of the doctrine of Election. 11. The Evidences of Conversion. 12. The Bible the test of moral character. 13. The incomprehensibleness of the subjects of revelation. 14. Indwelling of the Spirit. 15. Melancthon. 16. Success of Mahomet as connected with a corrupt Christianity. 17. Wickliffe. 18. *Pastor to train his Church to habits of Christian activity.* 19. Influence of religious controversy on Christian enterprise. 20. Influence of Philosophy on Theology. 21. Influence of indulgences in producing the Reformation. 22. Influence of Constantine on the Church. 33. Doctrinal preaching. 24. Familiarity with the Scriptures important to the preacher. 25. Boldness in the preacher. 26. Written sermons. 27. Unwritten sermons. 28. The preacher's character the ground of his influence. 29. Claims of the age on the Christian preacher. 30. Evangelical preaching.

Dr. M'Ilvaine's Lectures on the Evidences. We insert to-day the notice of this very valuable work, for such it certainly is, which was promised in our last. The multiplication of books, where adventitious circumstances are fitted to give currency to old truths because presented in a new form suggested by such circumstances, we entirely approve; and on this account deem the present work both judicious and promising extensive utility.

The Journal of this Diocese was issued on Thursday evening last, and will be distributed forthwith. Persons entitled to copies will confer a favor by calling for the same at the Press.

Clergymen not entitled to seats in Convention, who have been admitted by resolution to this privilege, are requested to furnish the Secretary with their names, in season for entry upon the Journal.

Eastern Diocese.—Our brethren of the "Churchman" have misapprehended the effect of the proceedings of our late Diocesan Convention, with reference to the proposed amendments of the Constitution. Constitutional provisions already exist, for the separation of the Church in any of the States from the confederation, by obtaining the approbation of the other States and the Bishop of the Diocese. The amendment proposed was, that any State might withdraw, by obtaining the consent of the Bishop *only.—Banner of the Church.*

LITERARY.

The Records of a Good Man's Life. By the Rev. Charles B. Tayler, M. A., author of "May you like it;" "Is this Religion;" and "A Fireside Book." First American Edition. New-York. William Van Norden. 1832. 12mo. pp. 247.

The author's dedication of his work is a key to its design, and we confidently add, its character. He inscribes it—"To every person who has undertaken the responsible but blessed office of Godfather or Godmother:" and its execution throughout renders it worthy of such an inscription. The adaptation of a strictly baptismal training to the formation of healthy and complete religious character, is the prominent point which the author aims to illustrate and establish; and the present volume may be regarded as an attempt to exemplify the principles so admirably presented in a late work of Budd, on 'Infant Baptism, and a Baptismal Education a Means of national Reformation.' Those who are conversant with the works of Jeremy Taylor must have been impressed with the peculiar earnestness with which he inculcates a constant reference to the vows and engagements, as well as the divine promises, made at baptism. That sacred covenant he represents as at once the Christian's title-deed and directory. Upon these views the subject of this volume acted; and the portions of his history presented to us illustrate and commend them. Every page of the 'Records' will be found interesting and instructive. Mr. Tayler has indeed a rare faculty of pleasing and holding the attention, while conveying the most purely evangelical instruction to the mind. Is the work designed for the young? it may be asked. For all, we answer, who have partaken in the holy sacrament of baptism, and can understand the terms of the covenant then sealed. Its contents embrace of course great variety of matter, and do not demand a continuous perusal. As in interviews with a pious friend, you meet the subject of the 'Records' now in an excursion amidst the scenes of nature, now in the midst of his well ordered family,—and again you find him meditating upon the remembrances of the past or the experience and reading of the present, or pouring out his soul in the exercises of devotion. The book is one which every Episcopal family would desire to possess, and which the devout of all denominations will read with interest: for the Sunday School Library it is peculiarly adapted. The extracts which follow are from the author's preface.

The inimitable Pascal has said, "Il y a plaisir d'estre dans un vaisseau battu de l'orage lorsqu'on est assuré qu'il ne périra point. Les persecutions qui travaillent l'Eglise sont de cette nature." This applies first and foremost to the holy and universal Church of Christ. But without any sectarian spirit, I would go on to say, that I think the fine image of Pascal may suit the Church of England also.

I do not write in a spirit of controversy, not even to assert my preference to the system of my Church, but to show, if possible, what that system is, when carried into practice. How hard it is upon our Church, that we, her professing members, will not do her the common justice of acting out her holy injunctions. Of what use are works of controversy in her defence, compared with the silent argument of a life built up under the holy influence of her spiritual discipline, and her sound and simple ordinances. Let Dissenters, at least, see us true to our calling, and let us not lead them, as we do, to make the common mistake of supposing that she is in fault, when her children are false and treacherous to their common mother. Among the many fair daughters of the Church of Christ, there is none breathing a more pure and spiritual mind—none bearing herself with a more chaste and dignified grace of demeanor, than the holy Church of England, and if she falls, it will not be the attacks of her avowed enemies that have brought her queen-like glories to the dust, but the false, false ways of her avowed admirers and her professed defenders.

This as to the author's design. Speaking of that class of fiction which exhibits character apart from principle, and does not point the reader to the springs of action, he observes—

Thus, I may add, the reader is misled. He thinks a wish can make him happy, a resolution virtuous. He is, perhaps, full of the lively admiration of virtue and excellence, but his admiration evaporates with the mere glow of fine feeling. The effect of this unsoundness in principle is unsoundness in practice. He is neither strengthened, established, nor settled in what is right and good, but is, (as almost a sure consequence,) inconsistent, and acquires the reputation of being romantic and visionary, and perhaps unfit for common life. Either make the tree sound, and the fruit sweet, or the tree corrupt, and its fruit corrupt.

Lastly, is there a human being who will say, when reading any part of this volume, 'I have felt thus?' Let him be assured that I have written not for idle readers, but for him, and such as he,—that my heart claims a fellowship with his. I beseech him to feel for me as for a dear and intimate friend; to believe that I can prize deeply his friendship. I know that many will think of me as one anxious to catch the public eye, and hold the public feeling as an author. Let me be known in another character to some few. A printed book is the only medium by which we can meet. I shall indeed be blessed, if a word that I have written may have a serious impression, or be the means of awakening the conscience of any man, and leading from sin to repentance through Christ; from repentance to holiness through Christ; from holiness to happiness through Christ; and so on to eternal life. Nay, turn away if you will, yet at least, I will have this consolation, that my voice has been raised, even if in vain, to warn my fellow sinners; to cry out to them in the midst of their course.—Stop, think, repent—be holy, be happy. They talk of religious books, our common-place, worldly people. They do not approve the sort of thing! Is not this cant? the cant of a silly and miserably diluted religion?

Here is, I acknowledge, in appearance, a trifling volume. It has no trifling end in view. May the grace and the blessing of God go with it! or may it die at once!

Life of Jeremy Taylor.—The admirable and masterly exhibition of the character of Bishop Taylor, by the lamented Heber, needs no commendation from us. An American edition has just been issued by Mr. F. J. Huntington of Hartford, in a neatly printed duodecimo of 368 pages, and copies may be had at the Press. A further notice of the work may be expected in a future number.

Tract on the Liturgy.—A second edition of a tract published some years since, with much acceptance, and a very happy influence, upon "The Spirituality of the Liturgy," has just been issued by its author, the Rev. F. H. Cuming, of Le Roy, in this state, and is for sale at the Press and other bookstores. The amount of good derived by the Church through the valuable publications of this kind, which are daily increasing in frequency, must be great.

PROTESTANT EPISCOPAL PULPIT.

More than $900 are now due from subscribers for this work.—All such, therefore, who will be in the city at the sitting of the General Convention will please call at my office, No. 94 Broadway, opposite Trinity Church, and settle their little bills. This, *individually*, is comparatively nothing, but to me is a serious evil. *All agents* are also desired to send in the several amounts due for the work, as soon as possible.

John Moore, *Proprietor.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 18th, from the following persons, viz:—

Rev. N. H. Adams—Rev. Paul Trapier—Latimer & Co.—Reuben T. Thom, *with remit.*—Rev. B. H. Hickox—Rev. Jas. D. Carder—Stimpson & Clapp, *with remit.*—Rev. A. G. Baldwin—Latimer & Co.—Mark W. Collet—Thomas Robinson—G. Latimer & Co.

* Members attending.

Imperfect in original

For the Churchman.

I gazed upon the setting sun
Which gently sunk beneath the west,
And sigh'd, yet wish'd that I so calm
Might pass to everlasting rest.

The earth holds but few joys for me;
Pale disappointment marks each hour:
'Tis vain to think the aching heart
Can solace find in pleasure's bower.

He who afflicts does not chastise
Without a cause, though here unknown:
Then let me kiss the heavenly rod,
Though earthly blessings all have flown.

Yes, whilst a pilgrim here below,
Prayer shall employ each day to come;
My soul enraptured then shall soar
To yonder ever blissful home.

A. E.

TO THE BIBLE.

Go, Holy Book,
Tell those whom many woes assail,
On thee to look;
They'll find how weak it is to wail,
Though every earthly comfort fail.

The orphan's tear
Go wipe away, and bid his heart
To be of cheer;
Heal thou his bosom's sorest smart,
And gild with hope misfortune's dart.

Say thou to those
Shut out from every good on earth,
Lost to repose,
Baptized in sorrow at their birth,
That worldly joy 's of little worth.

The poor soul tell—
The poor, lone, wretched, friendless man;
Though his heart swell,
The ways of God he must not scan,
But trust the universal plan.

Tell poor disease
Bravely to bear the piercing pain;
Eternal ease
Waits those who think not to complain,
For worldly loss is heavenly gain.

Tell those who sigh
O'er some dear friend's untimely doom,
That all must die;
He whom they saw laid in the tomb
In God's own paradise may bloom.

Go say to those
Doom'd still to groan and till the soil,
That soon repose
Shall wipe away their drops of toil,
And stay for aye their weary moil.

Tell those who pine
In the damp dungeon's dreary gloom,
There yet will shine
Through their poor melancholy dome,
A light to guide their footsteps home.

Tell the pilgrim,
When storms are blackening round his head
'Tis good for him;
What though his thorn-torn feet have bled,
The heart's blood of his God was shed!

The mariner
Who meets the tempest's fiercest blare,
Bid not to fear;
Though thunders "hurtle in the air,"
The Launcher of the thunder 's there.

Tell those who fear
Their crimes can never be forgiven,
To be of cheer;
If they have call'd on God and thriven,
There 's mercy for them still in heaven.

SUBSIDIARY INSTITUTIONS.

ANNIVERSARY OF THE NEW-YORK DIOCESAN SOCIETIES.

An obligation rests upon every Churchman, to obtain such information as may feed his interest in the work of sustaining our plans of religious effort, and may enable him to *act* understandingly in regard to them. A principal design in the celebration of our religious anniversaries is to contribute to these objects; and with the same design we take pleasure in placing on record a notice of the late proceedings, and lists of the officers of our Diocesan Societies, and of the New-York Protestant Episcopal Press.

As it is the oldest institution, we place first our notice of

THE NEW-YORK PROTESTANT EPISCOPAL TRACT SOCIETY.

Its report, read as below, lamented the diminished patronage extended to the institution,—stated the demand for its publications to be great and increasing in various parts of the United States, as well as in the British Colonial Church;—that its distributions in the year, notwithstanding its embarrassments, had amounted to 23,000 copies of tracts;—but are now suspended in consequence of a debt of $450, which the Trustees are unwilling to increase by further distribution. The usual supplies to the missionaries of the Diocese were on this account for the present season withheld; and they were obliged to return to their stations without these valued auxiliaries in their work. Several new tracts have been adopted, but are not published, because the treasury is exhausted. The Trustees appeal to those who have long enjoyed the benefactions of the Society, *out of the city*, for aid in sustaining its operations.

TRACT SOCIETY.

The Twenty-third Anniversary Meeting of the New-York Protestant Episcopal Tract Society was held at St. John's Chapel, on Thursday evening, the 3d instant, in conjunction with the Auxiliary Bible and Common Prayer Book Society, the Education and Missionary Society, and the Protestant Episcopal Press. The Right Rev. Benjamin T. Onderdonk, D. D., in the chair.—The Annual Report was read by the Rev. John V. Van Ingen, and on motion of the Rev. Samuel R. Johnson, of Hyde Park, accompanied with some pertinent and eloquent remarks explanatory of the claims of this institution and its great usefulness in the cause of Christ and of his Church—it was

Resolved, That the Report just read be accepted, printed and distributed under the direction of the Board of Trustees.

Resolved, That the steadily increasing demand for the Tracts of this Society, illustrating and teaching as they do, the doctrines of the Gospel as held and maintained by the Protestant Episcopal Church, is at once a convincing evidence of the progress of sound opinion in relation to the superior practical utility of distributing tracts of a *specific* over those of a *general* character: and of the claims which the Society has to a liberal support on the part of every Episcopalian who really desires the extension of the principles of his Church in their purity and integrity.

At an adjourned meeting of the Society held at the Press Buildings, on the 10th instant, the members proceeded, agreeably to the 4th article of the constitution, to elect by ballot three Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Agent, and a Board of 18 Lay Trustees. Upon counting the ballots, the following gentlemen were declared duly elected to fill the offices set opposite their names respectively, viz.

OFFICERS OF THE SOCIETY.

Rev. Wm. Berrian, D. D., *1st Vice-President;* Mr. Lewis Curtis, *2d Vice-President;* Mr. Thomas C. Butler, *3d Vice-President;* Rev. Benjamin I. Haight, *Corresponding Secretary;* Mr. Anthony J. Bleecker, *Recording Secretary;* Mr. Thomas Browning, *Treasurer;* Rev. John V. Van Ingen, *Agent.*

Trustees.

William E. Dunscomb, Cornelius Oakley, Henry Cotheal, Warmoldus Cooper, James F. De Peyster, William H. Hobart, M. D., Edward W. Dunham, Pierre E. F. McDonald, William B. Ballow, Aaron O. Dayton, D. D. Mortimer, William H. Beare, Edward Ollsen, Thomas Thompson, William R. Wadsworth, W. N. Chadwick, John W. Smyth, Nathaniel B. Holmes.

Resolved, That this Society receives with deep regret the resignation of Benjamin M. Brown, Floyd Smith, and C. N. S. Rowland, Esqs.—the former as Vice President, and the two latter as Trustees of this Society; and that the thanks of this meeting be presented to those gentlemen for the many years of faithful service devoted by them to the promotion of the best interests of this Society in their connexion with it from the day of its establishment to the present time.

Resolved, That the thanks of this Society be presented to the Rev. S. R. Johnson for the able manner in which he discharged the duty assigned him at our late Anniversary, and that he be requested to place his interesting address at the disposal of the Board of Trustees, to be published by them in such manner as shall be deemed most expedient.

Resolved, That the proceedings of this meeting be published in the Churchman and with the Twenty-third Annual Report.

Adjourned.

Anthony J. Bleecker,
Recording Secretary.

AUX. NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Seventeenth Annual Meeting of the Auxiliary New-York Bible and Common Prayer Book Society, was held in St. John's Chapel, on Thursday evening, the 4th instant, in conjunction with the Societies above named.

The annual Report of the Board of Managers was read by G. G. Van Wagenen, Esq., whereupon on motion of Rev. John A. Clark, who prefaced his resolutions by a very appropriate address in behalf of the Society,

Resolved, That the report just read be accepted, and referred to the Board of Managers to be disposed of as they may think proper.

Resolved, That the unwearied efforts of the Board of Managers to meet every demand upon the depository, notwithstanding the discouraging deficiency of funds which they have been compelled to encounter during the past year, merit the cordial thanks of the Episcopal community.

Resolved, That the great importance of a constant and gratuitous distribution of the Bible and Book of Common Prayer, to Sunday Schools, and destitute portions of our Church, will fully justify the most urgent appeals by the Board of Managers to their fellow Episcopalians for liberal contributions to the funds of the Society.

The exercises of the evening were preceded and concluded by devotions conducted by the Rt. Rev. Chairman.

The Society was then organized under its President, Benjamin M. Brown, Esq., when on motion,

Resolved, That the reading of the minutes of the last annual meeting be dispensed with this evening.

Resolved, That the Society do now adjourn, to meet again for the transaction of its ordinary business, at the Press Buildings, on Wednesday next, the 10th instant, at half past 7 o'clock, P. M.

Pursuant to adjournment, the Society met at the Buildings of the Protestant Episcopal Press, on Wednesday evening, the 9th October, at 7 o'clock, Benjamin M. Brown, Esq., President, in the chair.

The Society proceeded to elect a Board of Managers for the ensuing year. Messrs. Curtis and Dunscomb were appointed inspectors. On counting the ballots, the following gentlemen were declared to be duly elected.

Benjamin M. Brown, *President;* Henry Cotheal,* 1st *Vice-President;* Oliver H. Lownds, 2d *Vice-President;* John Alstyne, 3d *Vice-President;* C. N. S. Rowland, *Corresponding Secretary;* Henry J. Seaman, *Recording Secretary;* Richard Oakley, *Treasurer;* Thomas Browning, *Agent.*

Managers.

Wm. E. Dunscomb, Charles Keeler, Geo. C. Morgan, Philander Hanford, Lewis Curtis, Wm. H. Hobart, M. D., A. O. Dayton, M. D. Benjamin, Frederick De Peyster, Jun., G. G. Van Wagenen, Wm. M. Benjamin, Wm. H. Beare, Lewis Phillips, Ogden Hoffman, W. R. Cooke, Wm. H. Townsend, Edward N. Mead, Charles H. Roach.

On motion, Resolved, That the proceedings of this meeting, together with those of the anniversary meeting, be published in the Churchman.

There being no further business the Society adjourned.

Henry J. Seaman, *Rec'g Sec'ry.*

* In the place of Floyd Smith, resigned.

NEW-YORK PROTESTANT EPISCOPAL PRESS.

Officers.

Rt. Rev. Benjamin T. Onderdonk, D. D., *ex officio, President;* Rev. Jonathan M. Wainwright, D. D., 1st *Vice-President;* Mr. Charles Keeler, 2d *Vice-President;* Mr. Henry Cotheal, *Treasurer;* Rev. John V. Van Ingen, *Secretary.*

Trustees, as classified.

Class I. Term of office expiring at the annual meeting in 1833.

Rev. William Berrian, D. D., Messrs. Henry Cotheal, Lewis Curtis, Charles Keeler, James F. De Peyster.

Class II. Term of office expiring at the annual meeting in 1834.

Messrs. Benjamin M. Brown, Floyd Smith, Charles N. S. Rowland, James Lawrence Moore, Benjamin Aymar.

Class III. Term of office expiring at the annual meeting in 1835.

Rev. Jonathan M. Wainwright, D. D., Rev. William R. Whittingham, Mr. George C. Morgan, Mr. Cornelius Oakley, Rev. John V. Van Ingen.

Proceedings of the Society at its Fourth Anniversary.

The Fourth Annual Meeting of the Stockholders of the New-York Protestant Episcopal Press, was held at St. John's Chapel, in the city of New-York, on Thursday, October 4th, 1832, at 7 o'clock, P. M., for the celebration of the Society's Anniversary, in conjunction with the New York Protestant Episcopal Tract Society, the New-York Protestant Episcopal Education and Missionary Society, and the Auxiliary New-York Bible and Common Prayer Book Society, the Right Rev. President of the institution, Bishop Benjamin T. Onderdonk, being in the chair, and Aaron O. Dayton, Esq., acting as Secretary.

The engagements of the evening were preceded and closed by devotions conducted by the Rt. Rev. President. A portion of the 25th hymn was sung during the evening. The Fourth Annual Report was read by the Rev. W. R. Whittingham, and is as follows.

FOURTH ANNUAL REPORT.

In presenting their fourth annual report, the Trustees of the New-York Protestant Episcopal Press feel bound in self-vindication, (as they are warranted by the united suffrage of their brethren,) to claim a disinterested zeal for the welfare of the Church, as the motive which actuated the founders of the institution. The same principle directed them in sketching its plan of operations—a plan which they believe to have been characterized by liberality and a regard to existing wants. To contribute to the diffusion of religious knowledge, and to supply the books, pamphlets, and tracts, requisite for this end, was their primary aim. For nearly the whole of the first three years of its course, this object was prosecuted by the Press without any deviation from its original liberal policy. Books were issued in sufficiently large editions, and in a more rapid succession than a strict regard to the available resources of the institution would at all have justified. The *wants* of the Church were the *measure*, and a confidence of adequate patronage the *warrant* of the proceedings of the Board. The disappointment of this confidence has compelled the adoption by the Board of a system of procedure by which its issues, so far as regards *new* works, are in effect suspended, and its business circumscribed within the most narrow limits. This posture of the affairs of the institution will greatly diminish its *present* usefulness, but will not, it is believed, in any degree affect its permanency. It has unavoidably been assumed as a resource for *self-preservation.*

GENERAL MEASURES.

The condition of the

ESTABLISHMENT

Has not been materially varied, except by the adoption of measures for securing greater economy and efficiency, and affecting its *internal* operations. The several departments continue in the occupancy of the same premises, as at the date of the last report.

Among the most important of the year's transactions, has been an entire change in the mode of conducting the

BUSINESS

of the institution, in reference to its mercantile transactions—a change which, though foreseen as indispensable at some future day, has been accelerated by the causes which have curtailed our publications. The system of disposal to agents *on commission*, with the privilege of returning, at stated periods, unsold books, has been entirely abandoned; and that of *unconditional sale* has been substituted. The requisite measures connected with this procedure have been prosecuted with vigor and success. The books distributed throughout our country, and made accessible to Churchmen, in numerous depositories, from Portland to New-Orleans, have been recalled, and placed in the Depository in New-York. *Specimens* of our publications have thus been exhibited, and reasonable evidence afforded of the disposition of the Press to promote their effectual circulation.

Though at a rate far more tardy than was anticipated, the Trustees have progressed in the year past, in executing the plan of the

PARISH AND FAMILY RELIGIOUS LIBRARY.

Two works only, have, however, been added since the last report; and the series now numbers twelve volumes, with chasms at the *fourth* and *sixth.* Arrangements having for their special object the supply of these, have very recently been made by the editor, the Rev. Mr. Whittingham, and their publication and distribution in the next year, should his life and health be spared, may be confidently expected.

The Board have adopted no new

MISCELLANEOUS PUBLICATIONS

in the year past, with the exception of a small volume of poetry, entitled *Devotional Sonnets;* designed to rank in the class of religious annuals.

Another important event in the year elapsed, is the suspension of the issue of the

CHURCHMAN'S ALMANAC.

The causes before mentioned as having affected the general business of the Press, have discouraged the Board in the publication of this work. Its usefulness was acknowledged, its execution generally approved, and its appearance spoken of with congratulation; but a corresponding disposition to remunerate the institution has not been evinced to an adequate extent. The loss on this publication, in the three successive years of its continuance, would have been borne in silence, and the assurances of its utility would have prevented its suspension, had it been alone the object of insufficient patronage.

A competent

SUPPLY

of the holy Scriptures, the Book of Common Prayer, and Religious Tracts, to meet all demands from its patrons, will at all times be furnished at the Depository of the Press. Since the last report, the Board have purchased a new set of

STEREOTYPE PLATES

of the Book of Common Prayer, of the 32mo size, the smallest desirable for ordinary use. This purchase enables them to place in their Depository copies of the Prayer Book of *all* the usual sizes, from stereotype plates all of which are within the control of the institution.

PUBLICATIONS.

Notwithstanding the change in the aspect of the business operations of the Press, which *in its full extent* the Trustees have not hesitated to avow, the issue of publications from its establishment in the past year, and the consequent impression upon the public mind to which it has been instrumental, has been *by no means unimportant.*

Of the New Testament 2000 copies have been printed.

Of the *Book of Common Prayer* of the octavo size, 250 copies have been printed.

Of the royal duodecimo size, 500 have been printed upon paper of unusual fineness, from stereotype plates prepared by the Press in the year before the last.

Of the eighteenmo size, 8,250 copies have been printed. This size, when printed on paper of an ordinary quality, is sold at the low price of *twenty-five cents per copy.*

Of the 32mo size, from the new plates of the Press, 2000 copies have been printed.

Of the above Prayer Books 2500 were for gratuitous distribution, by societies connected with the Church in this Diocese, and a large proportion of the remainder have furnished their stated supplies to similar societies in New-Jersey, North and South Carolina, and Virginia. The edition of the Scriptures was published principally with the same design.

Of religious tracts there have been issued at the Press during the year,

For distribution by the New York Protestant Episcopal Tract Society,	23,500
For sale by the Press,	102,500
Total,	126,000

Of various publications of the General Protestant Episcopal Sunday School Union, there have been printed at the institution in the year, 269,840 copies.

Of the *Churchman's Almanac* for 1831, there were printed subsequently to the reading of the last report, 3000 copies not then enumerated.

The additions to the

PARISH LIBRARY,

have been the approved work of *Isaac Walton*, consisting of the *Lives* of Doctor John Donne, Sir Henry Wotton, Richard Hooker, George Herbert, and Dr. Robert Sanderson. Prefixed to this edition is a life of Walton by Dr. Zouch; and it is accompanied by a selection from his notes. The other volume added to this collection and constituting its xiith number, is Bishop Sumner's

Practical Exposition of the Gospel of St. Luke, designed as the second of a series of which his work on the previous gospels, already published by the Press, forms the first portion.

The continued publication of

THE CHURCHMAN

is now regarded by the Board, as its principal channel of salutary influence. An average number of 1300 copies has been regularly issued since the last report; and the list of subscribers has experienced an almost unvarying weekly increase. Each number of the paper contains an amount of matter equal to 70 octavo pages; so that an edition of 1300 copies is equivalent to the weekly issue of 227 octavo volumes of ordinary size;—and in the year, of *nearly* 12,000 octavo volumes;—or *a little more* than 9 *such volumes yearly* to *each* subscriber.

The annual expense of the Churchman, however, is not defrayed by the returns from subscriptions; and the Board solicit in its behalf the fostering aid of their brethren in the Church. The arrangements before alluded to, having for their object the completion of the promised numbers of the Standard Works; have devolved the editorial conduct of the paper upon the Agent of the Press.

OF MISCELLANEOUS PUBLICATIONS,

the institution has issued on its own account, an edition of the 'Sonnets' already mentioned; and designed to serve as a religious annual—consisting of 1000 copies.—Of the manual of devotions for use at the Communion, entitled 'The Communicant's Companion,' 2000 copies have been printed. Various Pamphlets and Reports have been constantly issuing from the press of the institution; printed for societies and other institutions of the Church; and an edition has just been completed, of *A Biographical Memoir of the Rev. Edmund D. Griffin*, by the Rev. Dr. McVickar, of this city, published at the author's expense, and for the benefit of the general Sunday School Union of our Church.

The

SUMMARY

of publications issued from the Press in the year past, is as follows: Testaments, Eighteenmo, 2000; Prayer Books, Octavo, 250; Eighteenmo, (8,250,) 9000; Thirtytwomo, 2000; *Tracts*, 102,500; Sunday School books and periodicals, 169,840; Churchman's Almanac for 1831, not enumerated in the last report, 3000; Devotional Sonnets, 1000; Communicant's Companion, 2000; The Lives of Hooker and others, by Walton, 1000; Bishop Sumner's Exposition of St. Luke, 1000; Biographical Memoir of Mr. Griffin, 500; The Churchman, 79,888;—Miscellaneous Publications, including Journals of Convention, Reports of Societies, Sermons and various Pamphlets, 39,820:—Making a

Total of Folio Sheets,	79,888
Quarto Publications,	13,600
Octavo Publications,	39,070
Duodecimo,	108,000
Eighteenmo,	153,750
Thirtytwomo,	23,000
Various minor publications,	79,361
Grand total,	497,669

copies of various publications printed at the Press in the year past.

The connexion of the Press with other

RELIGIOUS INSTITUTIONS OF THE CHURCH,

has in the year now closed been materially extended; and its happy results have been proportionally experienced.

Offering their humble gratitude to God who has placed in their hands an institution capable of effecting so great an amount of good, and who has sustained and blessed them in its conduct, the Trustees cannot close their report without expressing their deep sense of the constant and valuable encouragement and support which the institution has experienced since its formation, from individual friends and societies in this and other Dioceses; who have to the limit of their ability contributed to its prosperity, by their patronage and active personal exertion.

And, *in conclusion*, the Board desire it to be distinctly understood, that the Press has *not* abandoned *one* of the instruments provided in its establishment for the service of the Church. Some of them it has been obliged temporarily to lay aside, in readiness, however, to be resumed, at the proper *call*, with *greatly augmented efficiency.*

The above report having been read, after remarks by the Rev. F. L. Hawks, D. D.,

Resolved, That the report just read be accepted, and referred to the Board of Managers, to be disposed of as they may deem proper.

Resolved, That inasmuch as nothing is wanting, but the general diffusion of correct information, in relation to the doctrines, discipline and worship of our Church, to insure it the support of all sober, enlightened and really pious men in our country, this meeting regards the establishment of the "Protestant Episcopal Press," having such diffusion of knowledge for its object, as an epoch in the history of our Church, commencing a period, more rapid and substantial in its progress, than it has heretofore experienced.

Resolved, That in the opinion of this meeting the "Protestant Episcopal Press" is one of the great institutions of the Church, to the support of which, pious men of wealth may contribute of their abundance, with the most perfect certainty of witnessing the fruits of their benevolence, in the large returns of actual good performed.

Adjourned Meeting.

On the 10th October, the Society met at the Buildings, Rev. W. R. Whittingham in the chair.

On motion, Resolved, That the Society proceed to the election of five Trustees, to constitute class 3d, whose term of office expires in 1835. The Rev. Jonathan M. Wainwright, D. D., Rev. W. R. Whittingham, Mr. George C. Morgan, Mr. Cornelius Oakley, and the Rev. J. V. Van Ingen, were thereupon chosen, to constitute class 3d of the Board of Trustees, holding their offices until October, 1835.

Resolved, That the above proceedings be published in the Churchman.

Then the Society adjourned.

Attest, J. V. Van Ingen, *Sec'ry.*

For the Churchman.

CHRIST CHURCH, NEW-YORK.

Report *of Christ Church Education Society, as read at their Third Annual Meeting, Oct. 2, 1832.*

The Board of Managers of Christ Church Education Society, present this their third annual report, with feelings of no ordinary interest;—a brief report of the past—a glance at the future—presents much to cheer and much to depress them. Thus far the efforts of the Society have been abundantly blessed by the great Head of the Church. Means have been supplied sufficient to carry on successfully the plan of the Society's operations hitherto adopted. They have been enabled to assist in educating and preparing for the ministry three young men, whose labors in the field of their Master, if spared to enter that field, will call down upon the members and patrons of Christ Church Education Society, the fervent, heart cheering blessings of many of our destitute brethren of the west. One of these has already been permitted to enter into the vineyard of the Lord, and in that portion of it too, that by the divine blessing, promises to yield an abundant fruit, being already white unto the harvest. Your Board cannot here but congratulate the members and friends of this Society, at thus witnessing so early a result of its labors. In the person of one of its beneficiaries, they already behold a faithful, devoted ambassador of the Lord, earnestly laboring to promote the glorious cause of our Redeemer, and the best interests of man. What further encouragement do we need, what more can we desire in prosecuting the benevolent designs of the Society, than results such as this? Who can estimate the good to be accomplished, the good *already* accomplished, by this one result of the Society's operations? The estimate may be attempted, but it can only be known in eternity.

Your Board, a few months since, aware that the beneficiary alluded to, would in the course of the ensuing summer enter upon the duties of the ministerial office, selected to fill the vacancy thus occasioned, another individual, who has recently entered upon his theological studies. The number of beneficiaries thus remains the same, for whose support in part the Society stands pledged. The funds, as will be seen on reference to the report of the Treasurer, are nearly exhausted, only $41 60 remaining in his hands, while the obligations of the Society for the present year amount to $300. To meet these obligations, your Board have to rely on the payment of the dues of members, (amounting to about $150) and such contributions as the friends of the cause may be disposed to make. Surely it cannot be that now, just as the results of the Society's operations begin so favorably to appear, its friends should be willing to cease or relax their former exertions, and allow that to languish and die which gives promise of so much good.

Your Board have perceived with inexpressible pleasure the various movements that, during the past year, have been made in various parts of the country, in favor of educating young men for the sacred ministry of the Church. They extend to all those who have exerted themselves in this cause, a hearty welcome into this glorious field of duty. This Society does not now, as it did at its commencement, stand singly and almost alone, in behalf of the cause of theological education. It has now numerous coadjutors in all sections of the Union, and in this Diocese a Parent Society is established, to which it is proposed all similar associations should be attached as auxiliaries. Your Board heartily concur in the wisdom of this plan, and cordially recommend such alterations in the constitution of this Society, as shall connect it to the one alluded to.

There is still a wide field of usefulness open for the operations of this Society. The cry is loud and oft repeated, from every section of our newly inhabited country, "Send us men to minister to us in holy things—*we* are temporarily and spiritually poor. Ye, who are rich for time and eternity, give us of your abundance ere we perish." Shall this, can this cry be disregarded? Shall there be no efforts made to relieve their pressing need? God forbid, that we, who have enough and to spare of this world's goods, and whose spiritual privileges are so numerous and so great that they are scarcely prized, should for one moment hesitate in regard to our course of duty; should for one moment hesitate in sending to these our destitute brethren, the ministers of the blessed Gospel of peace, the valued ordinances of the Church, that they may finally be partakers with us of the unsearchable riches of Christ.

PRACTICAL.

SUMMONS OF DEATH.

Above all things we should bear in our minds the obligation we lie under to do not our own but our heavenly Father's will; according to what our blessed Lord hath taught us to desire of him in our daily prayer. Now how inconsistent and absurd is it for us to desire, that his will may be done, when yet, upon his summoning us to leave this world, we are backward and reluctant, and are loth to answer to his call? Thus we strive all we can against it, and like offending servants, who are shy of appearing before their master, we are haled by force into the presence of our Lord, and come thither by constraint, and not by choice. How then can we have the face to expect the rewards and honors of his kingdom, which we would fain have avoided as long as we were able? With what propriety or truth do we pretend to beg of him that his kingdom may come, i. e. the kingdom of heaven, when we plainly prefer before it a state of slavery and bondage upon earth? Wherefore do we so often repeat our desires to him, to hasten his kingdom? when it is evident that we would rather continue here in a state of subjection to the devil, than reign with him in life and glory?

There was a certain fellow bishop of ours, who, being almost at the last gasp, and extremely shocked at the thought of death, earnestly begged some time of respite; when in the midst of his prayer, whilst all appearances foreboded to him a speedy dissolution, there stood by him a youth of a majestic presence, tall in stature, and of a venerable aspect; and such as mortal eyes could scarce endure to behold, except as our brother's near neighborhood to another world might peculiarly qualify him for bearing such a spectacle. The youth, with a good deal of seeming displeasure and emotion, said to him, "You are afraid of suffering, yet are loth to quit the place of it; and what then shall I do for you, when you know not what to ask?" An answer, this, which may serve at once for our own correction and instruction!—*Cyprian's Tracts.*

CALUMNY.

Whatever measure a good man takes, he will hardly escape the censures of the world.—The best way is, not to be concerned at them.

It is an instance of humility, silently to bear the calumnies that are raised against us, when they relate to ourselves; but it is a duty of prudence and charity, modestly to vindicate ourselves, when the honor of God and the Church is concerned.—*Bishop Wilson.*

Holy and exact walking keeps the soul in a sound, healthful temper, and so enables it to patient suffering, to bear things more easily, as a strong body endures fatigue, heat, cold, and hardship with ease, a small part whereof would surcharge a sickly constitution. The consciousness of sin and careless unholy courses do wonderfully weaken a soul and distemper it, so that it is not able to endure much; every little thing disturbs it.—*Leighton.*

B. Curtis Brown, *Print.*

Imperfect in original